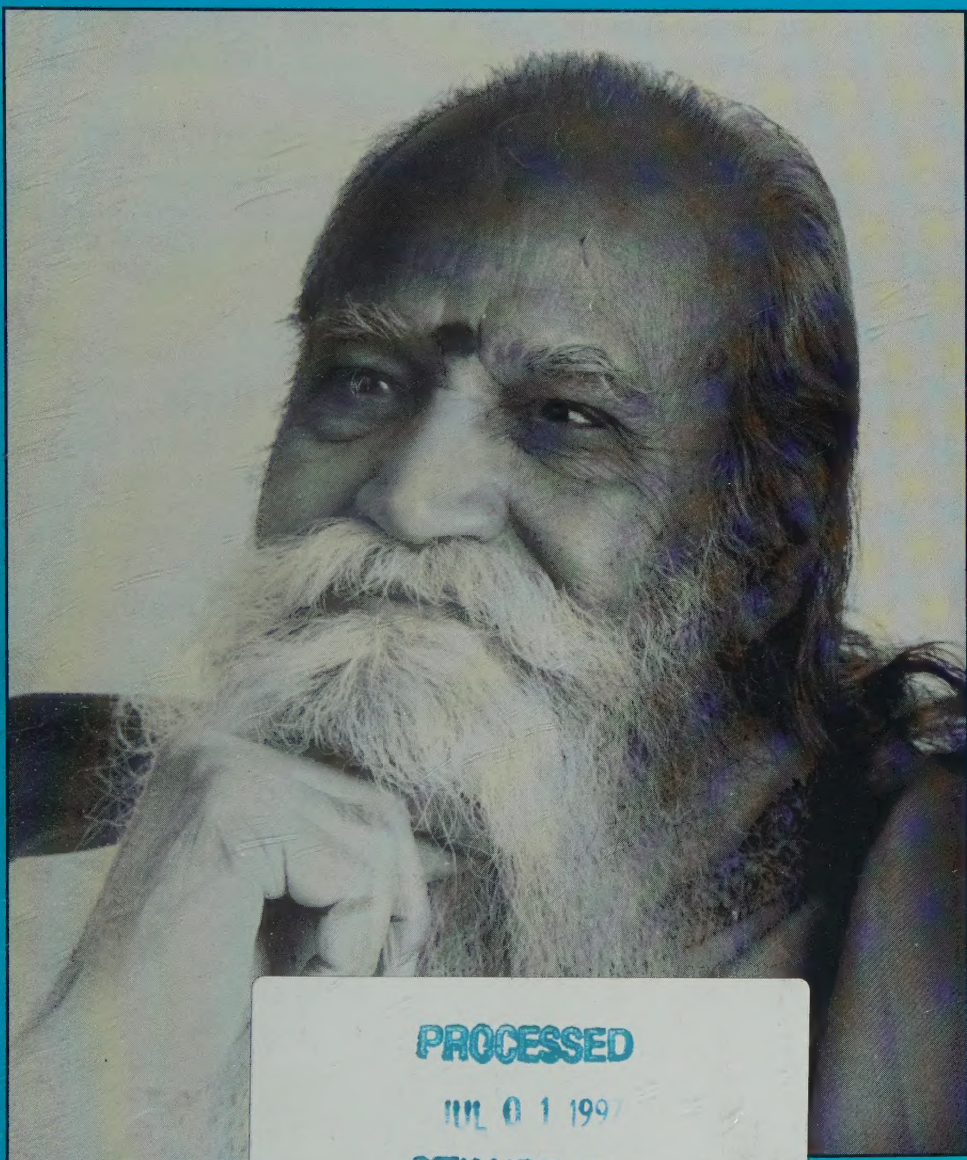


LEVEL
ONE

Integral Yoga[®]

THE TEACHINGS OF
SRI SWAMI SATCHIDANANDA

Spring 1997
\$4.50



PROCESSED

MAR 01 1997

GTU LIBRARY

YIntegral Yoga®

FEATURES	DEPARTMENTS
<p>5 In This Drama, Let Us Play Our Parts <i>by Swami Satchidananda</i></p> <p>17 Real Freedom <i>by Sri Swami Sivananda</i></p> <p>18 Prison Yoga <i>by Rev. Kumari de Sachy</i></p> <p>30 Hatha Yoga and Cerebral Palsy <i>by Swami Suddhananda</i></p>	<p>1 Message from the Editor</p> <p>2 Letters to Sri Gurudev</p> <p>23 Poetry <i>Poems From Prison</i></p> <p>33 Yoga and Health <i>Working with Special Children</i> <i>by Sonia Sumar</i></p> <p>36 Integral Yoga Highlights</p> <div data-bbox="559 1127 728 1333" data-label="Image"> </div> <p>Cover Photo Courtesy of: SAYVA Photography</p>

INTEGRAL YOGA®: Vol. 30, No. 1, Spring '97. Copyright © 1997. Satchidananda Ashram-Yogaville. ISSN 0161-1380. All rights reserved. No part of this publication may be reproduced without written permission from the publisher. Published by Integral Yoga Publications at Satchidananda Ashram-Yogaville, Buckingham, VA 23921 U.S.A. **Visit the Ashram website at: www.moonstar.com/~yoga or send e-mail to: ashram@luna.moonstar.com. The web site now contains: • updated information • news of the Ashram • plus a photo tour.** **INTEGRAL YOGA®** is published quarterly. Subscriptions are \$18 per year (\$24 outside the United States, \$30 airmail), Payable in U.S. funds and sent to the above address.

Message from the Editor



Dear Friends,

Greetings of peace and love from Yogaville!

Spring is the season of change, and in this, our Spring 1997 issue of *Integral Yoga* magazine, I would

like to take this opportunity to announce that my husband, Snehan, and I are leaving Yogaville after ten amazing years at the feet of our beloved master, Sri Gurudev, and in the company of our beloved sangha. Snehan and I are moving to Tours, France, where we hope to put into good use the many skills that we have acquired and the knowledge that we have gained during our time at the Ashram.

Also, I wish to thank my beloved Sri Gurudev and all of you for having given me the golden opportunity to serve as editor of *Integral Yoga* magazine since 1990. What an extraordinary—and blissful—experience to have been able to read, continually, the words of Sri Gurudev and other great spiritual masters and to have imbibed their wisdom regularly as part of my daily work. Truly, there

are no words with which to express how thankful I am and how much I have benefited and continue to benefit from this experience.

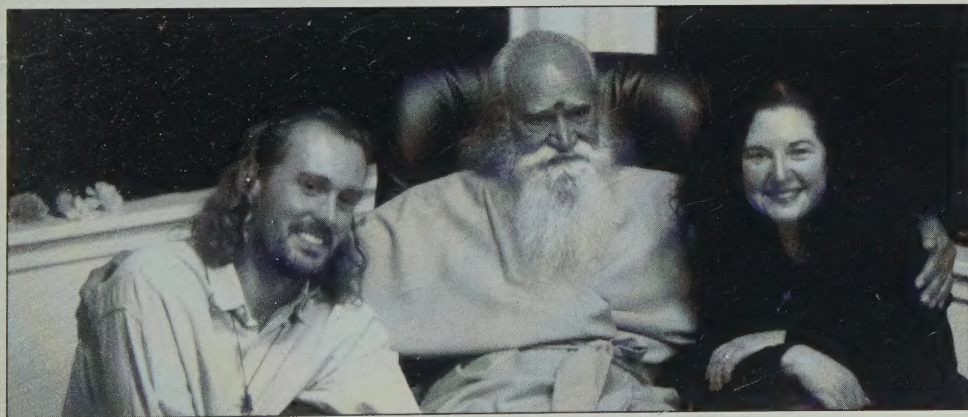
At the same time, I am happy to introduce my successor, Prakash Shakti, who, as many of you know, was also my predecessor. Prakash served for 13 years as editor of *Integral Yoga* Publications. She is a longtime devotee of Sri Gurudev and, over the years, has served *Integral Yoga* International in many capacities—including executive secretary of the Washington, D.C., Boston, and San Francisco *Integral Yoga* Institutes. Prakash is delighted to return to her former role as editor, welcoming any comments or suggestions that you might like to share with her.

In the meantime, *au revoir* and thank you for your support in helping us share the timeless teachings of Sri Gurudev and *Integral Yoga* with seekers all across the globe. May you be blessed with peace and joy, love and light. Om Shanthi, Shanthi, Shanthi.

Yours in Yoga,

Rev. Kumari de Satchy

Rev. Kumari de Satchy



At the farewell party before their departure for France, Kumari and her husband Snehan shared many sweet moments with Sri Gurudev.



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Letters To

I'm returning to New York City today, but I'll return to this beautiful sanctuary, the Ashram, and offer my services again with great joy!

You are so dear to me, for it is you who woke me from my dull slumber; and it is my true brilliant self that thanks you with all my heart.

—L.D.

New York, NY

At this holy season when we reflect on our blessings and give thanks, my heart, mind, and spirit fill with gratitude to the Lord for your presence in my life.

As an Integral Yoga Center I have the great honor, privilege, and joy to teach Integral Yoga Hatha and meditation classes at Rutgers University, health spas, YMCA's, etc. Each class reflects back to me how great and sacred these teachings are. I see the results first-hand. I see the light that yoga brings to so many. I know that when they see yoga through me that they are experiencing the best of me because all I think of is you. Your light/God shines and guides it all. I believe this with all my heart.

This is my gift to you—my works

Sri Gurudev

through yoga—all the classes, the fruits, the joy, the light in the students' eyes at the end of a class. The thanks after I do massage work. This is yours. You are my light, the teachings are my way.

Please bless this work, the Center, so that service continues with love and right attitude.

by your infinite patience and divine inspiration I continue.

Thank you with all my heart.

—*Prema Spozdzial*

Integral Yoga Center

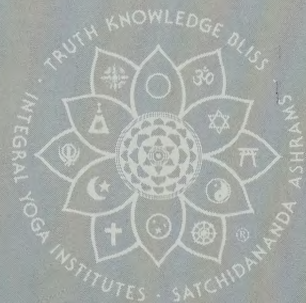
Highland Park/New Brunswick, NJ

It is with great joy that I write you this letter. I had the opportunity to see you in person at the satsang during one of my usual visits to Yogaville.

I have made Yogaville my place of pilgrimage since I moved from California to the Washington, D.C. area—working for the U.S. Department of Transportation as an engineer. I am very grateful for such a place as the LOTUS and the Ashram, for I find rest and solitude from the metropolitan congestion (in all aspects).

—*O.C.*

Woodbridge, VA



INTEGRAL YOGA MAGAZINE

Founder-Director

Sri Swami Satchidananda

Editor

Rev. Kumari de Sachy, Ed.D

Prakash Shakti Capen

Art Director

Rev. Arjuna Jyothi

Printing

Bailey Printing Inc.

Photography

Saraswati Neumann

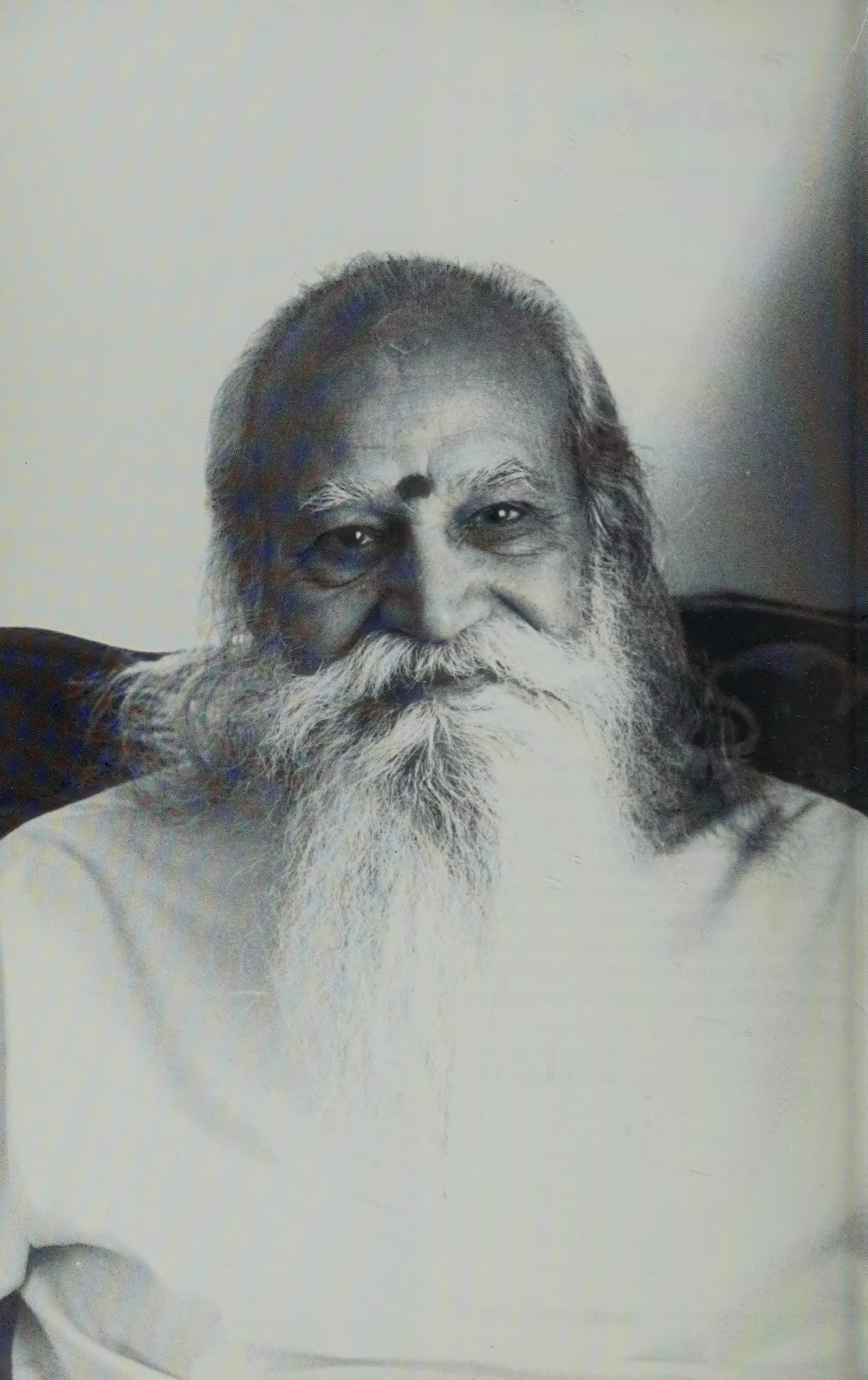
Chandra Schoonover

Swami Sharadananda

Rev. Prem Anjali, Ph. D.

SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.



In This Drama, Let Us Play Our Parts

by Sri Swami Satchidananda

This talk by Sri Gurudev was given on 5 August 1996 to a group of inmates at the Buckingham Correctional Center, a maximum security facility in Buckingham, Virginia. Sri Gurudev had been invited to the prison by a group of inmates who are part of a spiritual group called the Buckingham Monastic Community.

Karma

It's hard to come into a correctional institution and say that the inmates are fortunate. But, before I answer your questions, I would like to say that you are, in a way, fortunate people.

Just now, we heard the poem, "Life is a Journey," written by a member of the Buckingham Monastic Community. As monastic members you know the advantage of sitting in meditation; and here you are, fully protected, with food guaranteed, and nobody to bother you. So, you have ample opportunity to meditate. You can think about this opportunity instead of having any negative feelings of, "Why am I here?"

Maybe you didn't even commit the crime; but, still, if you are here as a monastic community, you should know that there is a *karma* theory. If you did something sometime, you have to face it some other time. You might not have done anything this time, but you do believe in reincarnation and "preincarnation." You might have done something before in your past lives, but you escaped from that, and now you are facing the result of it, now you have to face it. Because, once we do something, we cannot avoid facing the consequences. That's what you call

the *karma* theory: *what you sow, you reap*. So, even if you are here and you are innocent, you should not say, "I am being punished unnecessarily." You might have done something in a past life and you are purging it. The Bible says, "Blessed are the sufferers." Why should it say, "Blessed are the sufferers?" Can the sufferers be blessed? The reason is that if we want to wash our *karma*, we have to undergo some suffering.

For example, the *karma* is like dirt in our life. If your clothing gets dirty, what do you do with it? Do you fold it, put it on an altar and pray, "Get cleaned"? No. ["Wash it," someone from the group answers.] Yes; wash it. Washing means the item undergoes a lot of suffering. You have to immerse it in water,

apply soap, rub it, scrub it, boil it. It's all suffering. But your intention is not to destroy the clothing. You are doing it all just to clean up the dirt. You are interested

**...if we want to wash our
karma, we have to un-
dergo some suffering.**

in the *dhoti*, in the clean cloth. You want to remove the dirt, but it cannot be done without going through the suffering. After washing, still, there'll be some wrinkles. How do you straighten them out? With a hot iron. That's also another part of suffering. "Blessed are the sufferers" means that by the suffering we are cleaning our past *karman*s, whatever we have done in this birth or in the previous birth.

Before I go further, do you believe in rebirth or prebirth? Does anybody have any doubt? We lived before. Do you know that? [Some group members answer: "I'm not sure." "I have mixed feelings."] Mixed feelings. Then I have to answer that first. Okay. Let's say that this is the only birth for us, that

we neither lived before nor will we live afterward. But you do believe that God created people, is it so? [“Yes.”] God created everybody. Is God impartial or partial? [“Impartial.”] Impartial. [“I’m not sure about that either, but I’ll say impartial.”] Impartial. If an impartial God were to create people for the first time, why should He create them with so many differences? Some in poor families, some in rich families. Some handicapped, some in good health. Some knowledgeable, some dull-headed. Does God take a fancy in creating like that? You don’t have an answer for that. The only answer is that we sowed the seed before, and, in this birth, we are facing what we sowed before. We have to believe in reincarnation in order to understand the changes, the recurrences in upbringing, the differences in life status.

Questioner: *Then why do we not recall past lives clearly? Are we destined to live a life and, then, just to throw it away without remembering it?*

Sri Gurudev: Well, we can recall if we want. But can you recall exactly what you did a year before on this day, at this time?

Questioner: *If it were important to me, yes.*

Sri Gurudev: Okay. If it were important, you could recall that also. You can go back. It’s a chain. It’s not forgotten. It’s all recorded in our minds. For example, Lord Buddha meditated, and he envisioned ten lives past. It’s possible. But we don’t have to spend time on that. Why? There’s no point in knowing why this is happening. Instead, we should think, “This has happened. There must be a good reason. I did something. I don’t know what, why, how, but it happened here. How can I avoid it? How can I root it out? There’s no point in thinking of the past. Think of the present. “What can we do now to take care of our past mistakes?”

So, that is what you call *karma*. Karma means you do an act, you face a result. The Sanskrit word “karma” is used for both the present act and its result. Both are called karma. You might have done something in the past; so you are facing this situation here.

Okay, accept it and take it as a sort of cleaning process, “I am being helped to clean my past karma.” That is what you call *tapasya* in Patanjali’s *sutras*. *Tapasya* means to heat it, to boil it, to burn it. You are burning your own sins which you committed now or before, any time. And, with *tapasya*, by burning it out you are cleaning it out. Everybody goes through the suffering. Not only in prison, even in the outside world. People undergo a lot of suffering because that is the only way to clean up their past karmas. So, instead of having negative feeling, “Oh, he must be the cause for me being here.” Or, “He did something wrong. He told a falsehood. That’s why I am here.” Instead of blaming all those people, accept that what happened, has happened; but don’t blame others. Blame your own past *karma*. And then ask, “What can I do now? Let me clean out my karma.”

No pain, no gain

Don’t think of others as enemies. It’s not somebody else who can do something to you. Even if anybody wants to do something, he cannot. In fact, there is a theory: nothing happens to you if you do not deserve it. Nobody can help you or hinder you. Nobody can make you happy or make you unhappy if you do not deserve it. The others are only instruments. If you deserve it, you face it; there’s no point in blaming somebody else for that. If you keep on blaming others, you are never going to find out why you are in the situation. So, this opportunity is given to you by God to clean up your past *karma*. Think, “Let me get cleaned.” That way you can accept pain. It’s painful only when you don’t want to accept the pain. When you accept the pain, when you understand the pain, you will, in a way, enjoy it.

For example, two ladies who don’t know each other come to a clinic. One woman goes to the doctor, complaining, “Sir, I have stomachache. Could you give me some medicine?” And the doctor gives her some medicine, and she goes out. Another woman goes in, “Sir, I should have had my stomach-

ache, the pain, yesterday, but I didn't get it. Can you induce some pain?" Who could that be, the woman who goes to a doctor to ask him to induce pain? Do you know why she might ask? Is she crazy? Can you find out reason for it? She says, "According to my doctor, I should have had the pain yesterday, and I didn't have it; so could you induce the pain?" What for? She was expecting a baby! You get it? She's asking for pain, because she expects a gain. Without the pain, she won't have gain.

Another example. You go to the doctor to have an operation. You pay the money, the doctor's fees, and you get the operation, which is a painful thing. Why do you want to do that? Because you know the gain of it. Right? The pain that comes to us if we understand it and accept it is no more pain at all. It may be superficially painful, but, within, it's a joyful thing.

Going back to the previous example, when the doctor introduced the pain to the woman, the woman was happy? Why? "I am going to have a baby now." Do you understand that? That's what.

Pain should be understood properly. If you understand it, if it comes—we don't have to go looking for it or take it by force—accept it. You may not know the reason, but think, "Well, I must have done something. And the pain is going to clean me up. I am going to become a better person. So, let me have that." It is in that sense that one of the Beatitudes says, "Blessed are the sufferers." Having said that, let me go to your questions.

Supernatural

Question: *How do you explain the supernatural, such as supernatural activities or supernatural beings—the unexplained and unseen?*

Sri Gurudev: We call something supernatural because it's not natural for us. In our limited understanding, within our time and space, it's not natural. But supernatural is

natural in a different realm. So it's always there, but we don't see it. We see only within a limited space. For example, this is plain water for me. Take a drop and see the drop under an electronic microscope. What do you see? Do you see water there? You see millions of animals. Yet, it looks like an innocent drop of water. That is supernatural. Why? Because it is beyond our understanding. If we expand our understanding to that level, then it's no longer supernatural. That's why we say about supernatural things, "Oh, it is extraordinary. You cannot do that." But somebody can do it. Thus, all those supernatural activities are based on expansion of the mind.

Your mind functions only within a limited area. But you can expand the mind. You can go into unconscious, superconscious, subconscious. Mind stays in different levels. Normally, we act, or function, on the conscious level. When we go to sleep, in deep sleep it is on the unconscious level. When we dream, it is subconscious. But—more than

the conscious, sub-conscious, and unconscious levels—there is a fourth dimension called the *superconscious*.

It's all in the mind. So, those who develop their mental capacities can do supernatural things. But, still, it's all in the mental realm. Total liberation comes when you go beyond the mind.

Sometimes, supernatural activities are called *siddhis*. Psychic powers are called *siddhis* in Sanskrit. For instance, some people can read minds; others can pass through walls or walk on water. These are all supernatural powers, accomplishments. *Siddhi* can be translated as "accomplishment." When you pray, when you meditate deeply, when you have gained some mastery over your mind, the mind gets more powerful; the mind can do many things that you normally cannot do. But those *siddhis* are also, in a way, a hindrance to us, because we want to rise above the mind and see the Self or the

Total liberation comes when you go beyond the mind.

soul clearly. But when people acquire the supernatural powers, they get egoistic: "Oh, I can do this!" And that ego creates a big block. So, sometimes, when you have deep meditation, supernatural powers come automatically. Naturally they will come. However, sensible people avoid and go beyond that. Sensible people won't get caught in that, because it's an ego's net.

Focus the Mind

Question: *Can I do other meditations along with japa [repetition of a mantra]?*

Sri Gurudev: You can, but the point of meditating is to focus the mind at one point. Concentration means that when the mind runs here and there, you bring it back to the point of meditation, and you perfect the concentration; then, it becomes meditation. This means that the mind should stay focused on one point. If you are going to have different types of meditation, the mind runs to various places, various objects. So, whichever is good, select one. Even though all meditations are equally good, you have to select one that is pleasant to you, one that suits your temperament, taste, and then stick to that. Otherwise, if you practice different meditations, it's almost like digging wells in too many places. Wherever you dig, you will get water. But by the time you dig ten feet, if somebody says, "No, no, no; that's not the right place; dig here," you go and dig there fifteen feet. Then, another person comes: "That's not the right place; go to another place." So, if you keep on digging shallow wells in different places, you'll never get water. But you have put so much effort into the project already. If you had put all the effort in one place, you would have gotten water sooner.

That's why we have different types of meditations. Even though all are equally good, stay with one practice. The simplest practice is *japa*. The mind has to be engaged in one thing. Here you are giving it, a mantra, or a small prayer. Not too long, not too big, and, then, keep repeating it—*Japa* means to repeat the same thing—and the mind dwells in that. When the mind is fully focused in the

mantra, it forgets all other thoughts. And, then, if you are deeply involved in it (which is what we call meditation), at one point, even that will slip away. Because even all these meditations are like catalytic agents.

Do you know what a catalytic agent is? It's a counteracting agent. Take, for example, soap. Soap is a catalytic agent. Why? Why do you use soap? To remove the dirt from the cloth, right? In order to remove the dirt from the cloth, you buy a little soap. I call that soap another form of dirt, but nicely named, nicely scented, like Lux or Ivory. Beautifully named, yes, but also a dirt. Because only dirt can remove other dirt. So, you add on a new dirt and rub it in well. Do you know what happens at that time? When you add new dirt to the cloth, the old dirt sees new dirt coming and gathers there to greet the new dirt: "Hello, who are you? You seem to be good smelling. What's your name? You seem to have a nice name." Dirts of the same feather flock together, no? So, all the old dirt forgets the cloth comes, receives the new dirt, and they try to chum up. And the laundryman knows the right time. When they all forget the cloth and chum up, he dips the cloth in the water, and, then, takes it out. What happens? The old dirt stays in the water. Do you want to have the new dirt in the cloth? No. Even that has to go. That has finished its job. That's what you call a catalytic agent.

So, even the *japa*, meditation, all your practices are catalytic agents. Stick to one thing until you clean up your mind. Then, even that is gone. You are totally free. That's what you call *nirvana*. Lord Buddha calls it *nirvana*. *Nirvana* means total nakedness, nothing to cover or color. So, stay with one practice and keep doing it until your mind becomes totally, totally focused and absorbed in that practice. That is called *samadhi*.

You know, in his *Yoga Sutras*, Patanjali talks about that *samadhi*. *Samadhi* means that your mind comes to a well-balanced state. *Samaha* means "equanimity," "balance." The mind is pure. No changes in the

mind. No fluctuations in the mind. And that is what is meant by, "Blessed are the pure in heart." That's one of the Beatitudes: "Blessed are the pure in heart." What happens then? "They shall see God."

So, in that pure heart, in that unshaking, steady mind, you can experience the God within you. It is for this experience that all the practices are performed. But each individual selects a practice according to his or her taste and temperament. That's why, as you mentioned, when people ask me, "Do you believe in Hinduism?" I reply that I believe in *Undoism*, because religions are all different catalytic agents. You can use Catholic soap, Protestant soap, Hindu soap, Islam soap. It doesn't matter. Whatever soap I use, all I want is my mind to be clean.

However, if you don't realize that and if you don't accept that, you say, "Oh, this is the only way or that is the only way," and you fight each other. In fact, the whole world is in turmoil because human beings fight in the name of God and religion. But the prophets who gave us God and religion, where are they? Jesus, Moses, Buddha, Mohammed, they're all up in heaven. And, if you happen to go there you will see them playing together, sitting and playing cards. They don't have qualms, quarrels among themselves. They're all happy together. You go up and see. Maybe you can ask Christ, "Sir, they're asking you to come back. When is the Second Coming?" And Christ will answer, "No, no, no, no. Don't call me. I've had enough. In our name see what is happening down there. We don't want to get involved in that."

That's why it's time for us to accept various approaches. There need not be only one way. Once, I was in the Vatican waiting to have an audience with the Pope. Some of the Cardinals were there. One of the Cardinals who knew about my work casually asked me, "Swami, what do you mean by 'truth is

one, paths are many?' You put all the various religions together and accept all that. How can there be so many paths to one truth?" I said, "Sir, I am not here to explain the Bible to you. You know it better than I. But I would like to ask you one question, "Where is the city of Vatican?" "Oh, it's in Rome." "Well, have you heard the saying, 'All the roads lead to Rome?' When your little Rome can have so many roads, why cannot our home up there have a few more extra roads?"

That is to say, whatever road you choose to take, it doesn't matter. To make another analogy, all the rivers, even though they have separate names, separate colors, separate tastes, they all fall into the sea. All the waters fall into the sea. Once they fall into the sea, do they still have their names? The Missouri, Mississippi, Amazon, Ganges in India, they all fall into the same sea, and you don't separate them. They all have the name *holy*

sea. You see? When you see that, you cannot say, "My river is the only river that can fall into this ocean." Take your own river; follow that one, let others take and follow their rivers, and then

know that we will both fall into the same ocean. There's no need to fight in the name of race, religion, God.

Good and Evil

Question: What is evil?

Sri Gurudev: That's a good question. If God created everything, God would have created evil also. Do you agree that God created everything? ["Yes."] So, who created evil then? ["God."] God. Why? God has both good and evil, and He wants you to choose whichever you like, and He tells you, "Better to choose good. Don't follow evil." But if you decide to follow evil, then He allows you to go through that and face the consequences and, then, learn from that and come back to good.

Positive and negative, both are equally important. The light burns. Can it burn only

***Samadhi means that
your mind comes to
a well-balanced state.***

with the positive wire? It needs negative wire also. So, good and evil are both needed for us to use our intelligence. God, when He created Adam, what did He say? The first thing He said was "Adam, don't eat the apple or the fruit." Right? He said, "Don't eat the fruit." But when Adam reached for the fruit, where was God? God could have said, "Adam, stop it!" But He didn't. Why? God gave Adam good advice and Adam disobeyed Him. God allowed Adam to disobey. Why? Because only by disobeying and by facing the consequences does one turn to the right. So, the evil is necessary to give you experience, bad experience, so that you can turn to good. That's why the world is a mixture of good and why evil is also equally important.

Another example. What is something evil? The hair on the head is good. It gets all the nice shampoo and scent and this and that as long as it is on the head. But suppose one hair falls onto the dinner plate. You shampooed the hair, and you adored it when it was on your head. Now, the same hair is on the dinner plate, but you don't adore it there. That means that a right thing in the wrong place is evil. It depends upon how you use that object. In one sense, there's nothing evil, nothing good. Everything is neutral. That's why we call it "nature." Nature is neutral.

Take a pen knife, for example. Is it good or bad? Fire: good or bad? Poison: good or bad? Deadly cobra poison can be a medicine. If you know how to use something, it's good. If you don't know how to use it, it's bad. If you cut the fruit with a knife, a knife is good. But if you cut the throat. . . So, who makes the knife good or bad? You. If you know how to use it, there's nothing bad in this world.

To give a further example. A stone: is it good or bad? If you throw it at somebody, it's bad. If you build a house, it's good. Take anything in life. Selfishness. Selfishness is also good in a way. Why? Because selfishness teaches you a lesson not to be selfish. Because by selfishness you get into trouble and then learn a lesson. God didn't create anything without any use. Sometimes, people

say, "Oh, I don't know what I am doing here. I am really a good-for-nothing person. I'm not useful to anybody, anything. I am not doing anything." I tell that person, "No; you have a use. You know what use? You are an example for others not to be like you." Right? We have to have an example, no? So, that is a use for evil.

Christhood

Question: *Do you believe in Jesus Christ? Do you believe that Jesus Christ was a real person who walked on the earth, and, if so, do you believe that he was the son of God who became flesh to save man?*

Sri Gurudev: I do believe in Jesus Christ. But Christ is not a man. Christ is an attainment—Christhood expressed in that body whom you call Jesus Christ. Like Buddha. Buddha is not a person. It's a Buddhahood, Bodhisattva. A totally enlightened being is called *Buddha*. That was expressed through a person. You call him *Buddha*. Otherwise, how can you say, "May Jesus Christ be born in you?" If Christ is a person, how can he be born in you? It's an experience. And that experience was expressed to us, lived among us through a body, as a human body whom we call Jesus Christ. But now the body is no more. Can you say Jesus Christ is not there? Experience is always there. These bodies and the symbols are vehicles to express certain qualities. In that way, I believe that Jesus Christ was alive and, as a human being, walked on the earth, and he was the son of God. But the only thing I don't want to say is that he was the *only* son of God. Why? God created you and me, right? If God created everything and everybody, then are we not children of God? Then how can Jesus have claimed, "Only I am the son of God?" No. We adore Jesus, respect him. And because of that we say to him, "Oh, you are the only Son." But that doesn't mean that you are not that, also. We are all children of God and we can have, equally, the same experience, but Jesus brought it out.

That is, we can express the same Christhood, Buddhahood, Mohammedhood.

The experience is the same. Because this experience is manifested through particular individuals, we call them experienced people, and we adore them and respect them; but that experience belongs to every one of us. Because God made everybody in His own image. We are all God's image. It is there in us. We have to realize that. That's what you call *God-realization*. How do we realize that we are God? "Blessed are the pure in heart. They shall see God in them."

So, all the so-called spiritual practices are to clean up the mind, calm the mind, steady the mind like a mirror. The mind becomes a mirror. In that mirror you see yourself as God. If the mirror is unclean, you see your image as unclean. So, clean up the mirror.

Now, I will ask you another question. Do you all have faces? Does everyone have a face? Yes? Are you sure? How do you know that you have a face? Have you seen it? How did you see it? Did you see your face?

Oh, you say that you have seen your face in the mirror. But what you've seen in the mirror is not your face. Rather, you've seen a reflection of your face, but you have not seen *your* face (even though you do have a face). Because since you are the subject, you can never become an object of yourself. That is, you can only see the reflection. Likewise, you are God. If you want to see yourself as God, you can see only a reflection of you. But God reflects where? In a clean mirror. For instance, you see a face in a mirror. Suppose the mirror is crooked. How would you see your face? Crooked. Do you run to the hospital? No. You correct the mirror, right?

In the same way, when you think you are not clean, you are this or that, it's not true. You are the pure Self, the image of God. You are seeing your image in a dirty mirror, which is your mind. The color of the mind shows that you are a colored person. But you are not colored; your mind is colored; your

mind is crooked. You see, you are not crooked. Your reflector is crooked. The reflector is the mind. Clean up the mind. That's why I refer to the Beatitude, to which I would like to add a few more words: "Blessed are the pure in heart. They shall see themselves as God." Because you are the image of God. How do you know that you are the image of God? You have to see it. How do you see it? You have to have a mirror. What's your mirror? The mind. So, clean up the mind, and you see yourself as God.

A Good Shave

Question: *Consider the barber who shaves all the people who live in a village who do not shave themselves. Does the barber shave himself?*

Sri Gurudev: Who asked this question? You are the poet. Unfortunately, the barber cannot give a good shave if he doesn't know how to shave himself. He has to know how to shave himself. If he doesn't know how to shave

himself, he can't do the best job. So, it comes from within. You can give somebody what you have; you cannot give somebody what you do not have. So the barber first has to

learn better how to shave himself. Then, he will have a good shave, a clean shave. But, unfortunately, we are all trying to shave others. That's what the world is going through. We want transformation outside. You want everybody to change, but you don't want to change yourself. However, if you don't change yourself, you cannot see a clean person outside, because you see the whole world through your eyes. If your eyes are jaundiced, you will see everybody wearing yellow. Correct your eye, and you will see it clearly.

Self-reformation is more important, but we are always trying to change others, not ourselves. So, to go back to the analogy, the barber has to shave himself well to give a good shave outside. Because the world is created by our own mind. What we think, we

**We are all children of God
and we can have, equally,
the same experience...**

see outside. For example, a crook will always see everybody as crook. He won't see a really good person. And a good person will always see some good in everybody, because he sees people with his own good heart, good eye. The other fellow doesn't see that because his eyes are bad. That's why, of all the lessons, all the lessons in every scripture ultimately come down to this saying, "Know yourself. Know yourself."

You should know yourself, who you are, first, and, then, you have known others. Otherwise, you are projecting your image onto others. The world is a clean place. To make another analogy, we have seen movies, right? How does the movie house function? What is there on the screen before the movie starts? The screen is clear, all white, is it not so? A crystal clear, silver screen. There's nothing wrong with the screen. Then, go to the projection room where the image is projected. Behind the film, there is clear light, right? The projection room has clear light inside it. Outside, there is a clear screen. How do the pictures come? In between the film rolls. There's nothing wrong with the original light or the outside screen. It all depends upon the film roll.

Our mind is like that. Our mind is a film roll. We register so many things. We record so many things with colors and no colors. Our Self is the light. The image of God is the light. The world is the screen. You project onto the screen, onto the world, what you have recorded here. Clean up your mind, and you see a clean world. For instance, record a wedding scene, and you see a wedding scene outside. Record something, and you see crooked people outside. So, it all boils down to one thing: clean up your mind, clean up your mind, clean up your mind!

Loss of Faith

Question: *What can be done for a friend who loses his faith and abandons his belief in all things intangible?*

Sri Gurudev: Ask him how he knew his father. I ask you: How do you know your father? Yes; your mother told you. But your

mother could have pointed to anybody, so that means that you believed mother's word. Even to know your father, you have to believe in somebody's word—mother's word. Therefore, start with that belief and work with that. And if the father behaves like a father, your belief enhances; it develops. But, we have to have at least a little faith to start working. Even if you believe only in yourself?

Once, I was in Moscow, talking to some monks there, Russian Orthodox monks. But, I didn't know Russian and the monks didn't know English, so I had to use an interpreter. The government gave me an interpreter, a Communist girl who interpreted our talks. So, when monks sit together and talk, what do they talk about? God, God, God. Too many times "God." And this girl got tired of translating "God." At one point, she looked at me and said, "We are non-believers!" And I asked her, "My child, all right; you can not believe. But, tell me, what is it that you don't believe?" "Oh, I don't believe in the church. I don't believe in the Bible. I don't believe in all these rituals." "Okay," I replied. "You don't have to. But do you believe in friendship? Do you have friends?" "Yes," she answered. "So, you believe in friendship. Do you believe in love? You are a beautiful little girl." "Yes," she said. Then, I went one step further. "Do you believe in comradeship? (You know, Russians call each other "comrade"). Do you believe?" "YES!" She sat up, "YES!" She was a staunch communist, no? "You said you are a non-believer, I told her. Yet, you seem to believe in so many things. How can you call yourself 'non-believer?'" "I guess I'm not," she replied. And I said, "Remember that what you believe in is real religion: friendship, universal brotherhood, love, comradeship. Those qualities are what really makes a person religious, not just going to church and reading the Bible. If a person doesn't believe in these things, what good is it to go to the Bible? Religions are there to teach you how to believe in friendship, universal brotherhood, universal love. So, in that sense, I would say you are the real religious

person.” The girl thought, “Huh?” And she thoroughly changed. In fact, when we left for Leningrad, she came to the railway station to see us off, and with tears in her eyes, she said, “I wish I could come with you all.”

We all have beliefs. Maybe you don’t have to believe what someone else believes, but you have your own belief. Start with that. The other thing is that life, itself, will teach you to believe in something. Because with life everything is an obstacle. For example, say you believe in money. Do you think that money will make you happy always? Are all rich people happy? Are all the powerful kings happy? We have seen in our time, for example, the Shah of Iran. He was the king of kings. What happened to him? Toward the end of his life, he didn’t even have a country in which he could put down his head and lie down and rest. And what about Marcos from the Philippines? His wife had 2,000 pairs of shoes. Where is she now? Where is he? So, money is not making happy people. Power doesn’t make them happy either. The moment you get power, you have to shield yourself in a bulletproof car. I’d rather be an ordinary man than ride in a bulletproof car with too many people to guard me with guns. That person is not happy. No; nothing can make you happy. Look at the Olympics. Some people showed their golden medals. You know how many others cried and went away? Some people’s happiness made so many other people unhappy. And how long will their happiness last? Until next year, when another person jumps half an inch more. And this year’s beauty queen who was crowned Queen of the Year. Next year, where is she? She’s gone. Or even in this same year, the next day, if she gets a simple pimple, gone is her beauty.

So tell me anything, one thing that will, ultimately, always make you happy. Money doesn’t make you happy. Power doesn’t make you happy. Position doesn’t make you happy. Why? Because you are all depending on other things to be happy. You cannot depend on things to make you happy. That’s borrowed happiness. *You are happy without*

anything. Independently, you are happy. Nobody can make you unhappy if you decide not to be unhappy. Nobody. Because you are happiness personified. That is the image of God in you. So, knowing oneself truly, realizing the Self is the only way to be happy always. Otherwise, when you don’t have faith in that, when you believe in all these things, then experience them. Wherever you go, things will make you happy for awhile, and, then, the same thing will make you unhappy. I have seen hundreds of people who won huge amounts of money in lottery. The very next day, thousands of people came to their door: “I am your friend. I am your cousin.” And the income tax officer took half away. Ultimately, they are all unhappy.

So, the world is there to teach you that nothing is going to make you happy. When you learn enough lessons in the world, then there’s no other way for you other than to go back within yourself. That is the reason the world is created. Wherever you turn, temporarily it will make you happy. But before that, you were unhappy. Temporarily, you are happy; afterwards, you are unhappy. The world is there to teach us: “Don’t come to me for happiness, because it is within you. You should learn to be independently happy, not dependently happy.” So, tell this gentlemen that if he doesn’t want to believe in anything, it doesn’t matter. Tell him to plunge deeply into the world. Let him get bitten by that. And then, one day, he will himself come back and say, “I am sick of all these things.” Don’t we hear people saying, “I am sick and tired of the whole thing.” I say that when you are a *sick* person, then you are ready to *seek*, then you become a good *seeker*. Who will be a good *seeker*? The one who becomes a good *sicker* in the world, because you can’t force people; you can’t *make* them believe. They have to learn by themselves. When everything fails, they begin to believe in themselves.

Soul Never Dies

Question: *How might I become convinced of the immortality of the individual human soul?*

Sri Gurudev: After ten years, you go to a

village and you ask for a friend whom you knew, and someone says, "Oh, Mr. Albert? He is dead and gone." What does he mean by that? Don't we hear that term, "He is dead and gone?" What does it mean? "He is dead and gone." Gone where? *He is dead and gone*. So what is *dead* and what is *gone*?

In today's usage, we use that expression without knowing the meaning. The soul never dies. Never. Because it is the image of God. If God dies, the soul will die. So what dies then? The body. Actually, the body also is not dead completely. It disintegrates. It's composed of materials, elements. That's why the priest, toward the end of the funeral ceremony, what does he say? "Earth to earth, water to water, fire to fire." That means that the elements go back to their elements.

The elements made the body, and the body disintegrated. But the soul goes off looking for another body, because it still has to enjoy some experiences in life. That's why we are all in this body. Our soul wanted to enjoy something that could be done only as a human, so we got human bodies. When we finish enjoyment in the human body, suppose we want to enjoy something different, like flying. Can you do it in the human body? But your wish should be fulfilled, no? How can it be fulfilled? By giving you a bird's body. Yes. Our wishes, our desires bring bodies to us. We create the body according to our desire.

You see somebody and say, "Look at him; he's a crook." He is a good-looking, handsome man, so why do you say he's a crook? What do you see? The body or the mind? [Someone in the audience: "You see the actions."] Even without the action, sometimes you simply say, "Oh, I don't like to see him, his horrible face." Why? The mind is horrible. You are expressing your own inner mind through your faces, through your bodies. You change the mind and thinking, you change the face. Somebody will say, "Oh, he seems to be so happy today." Is she seeing the happiness? What is she seeing? The face. Why? The happiness makes the face look

happy. The sadness makes the face sad. That means that every thought makes the change in the body. *As you think, so you become*. Think of good thoughts, you are a good person. Think of sad thoughts, evil thoughts, hatred thoughts, you will become that.

That is what. Our soul carries that thought. Our soul doesn't die. It takes bodies according to its wish. For instance, sometimes you think, "Oh, look at him. He is cunning like a fox." He's not a fox; he's a man, yet you call him a fox. But the mind is foxy. That's why, again, all religion is asking us is to take care of the mind, to keep the mind clean, to free the mind from all these dirty thoughts and let it become a mirror, a clean mirror so you that you can see yourself clean.

Logic and Universal Truth

Question: *I am a student of logic, mathematics, physics, that type of thing, and I would call that truth, universal truth. But paradox refers to something that can either be or not be. How do you resolve that?*

Sri Gurudev: That's what you call *maya*. In the Hindu tradition, it's called *maya*.: that which is not is *maya*, paradox, like the footprints of a bird in the sky. Can the bird leave footprints in the sky? No. But you say, "footprints of a bird." It's a paradox. Life, itself, is a paradox. We are all, all of us, wonderful liars. We are all liars. What's your name? ["Greg."] Greg. Since when? ["Since I was born."] Before that? ["I didn't have a name."] So, it's a temporary name, right? Greg is not your name. Your parents argued between themselves and gave you the name. But before that, you were nothing but an "it." When you were in your mother's womb, everybody pointed out the tummy of the mother and what did they ask? "Honey, what is *it* going to be?" That was your name: "It." Not only your name; everybody's name. When each of us was in the womb, that was our name—*it*. Do you agree with me? ["Yes!"] So, we are all *it*. But because there are millions of *its* to distinguish between—this *it* and that *it*—we give different names. Only when the nurse came out of the deliv-

hello, but others looked as hard and frightful as the inmates. I could feel unseen eyes peering at me from the guarded towers that loomed imposingly above the complex. Fear and fascination bubbled up from the depths of my being. Repeat the mantra. Repeat the mantra, prompted a voice from within. I did and, at the same time, managed to retain the facsimile of a smile.

I was led into the educational wing of the prison, to the office of the principal of the Educational Department, with whom I felt an instant rapport. When the principal learned that I had taught college English, he very excitedly explained that they also needed a volunteer to teach a college-level fiction-writing class. He looked over my curriculum vita and immediately offered me the position. I accepted. I learned that this particular class had been part of a prison college degree program and that the program had been canceled because the politicians in power felt that inmates did not deserve the opportunity to receive a college education.

Depending on volunteer teachers, the principal had been able to continue this particular class because the inmates were enthusiastic—and quite talented—and because whenever a teacher left, another volunteer miraculously appeared. Of course, I began to suspect that not only God's miracle, but also God's play was at work at the prison. And I began to realize that I was in for a wonderful adventure.

And, sure enough, my next surprise came when the principal discovered that I lived at Yogaville. For he had also studied with a spiritual teacher for quite some time and had lived at an ashram for ten years. Even more surprising: fifteen years ago, he and his wife had brought their newborn daughter to Yogaville to be blessed by Sri Gurudev!

The Miracles of Yoga

A week later, when I began teaching the first creative writing class, I was in for

some more surprises. First, I found myself alone in a classroom with ten inmates; there was no guard and the door was closed. Admittedly, I was somewhat intimidated, but, at the same time, I felt completely protected. I had the mantra and the teachings, and I kept a mental image of Sri Gurudev. Between the mantra and Sri Gurudev, I felt that I was protected by an impenetrable shield of love and light.

At the same time, I had never known any criminals and had never been in a prison. Like a wave, the thought that I was alone with a group of murderers, thieves, and rap-

ists would periodically flood my consciousness; yet, once in the classroom, what I saw around the table, when I really looked, was a group of very vulnerable souls. And my heart opened. Without a doubt, I knew that these men

were my brothers and that no matter what evil acts they had perpetrated, they were also entitled to love and compassion.

After introducing myself, I announced that I also lived in an institution where we had inmates, for ashramites are often called "inmates." That broke the ice, and one student, Greg, asked, "Do you live in Yogaville?" Amazed, I nodded in the affirmative. Then came another miracle. Warmly and affectionately, Greg declared: "What I love about Swami Satchidananda is that when people ask him if he's a Hindu, he answers that he's an Undo." For a moment, I thought that perhaps my mind was playing tricks on me, that maybe because the environment was so foreign, I was mentally fabricating a conversation about things safe and familiar. However, I was brought back to physical reality by Greg's laughter. He had noticed the expression of astonishment on my face.

Greg explained that he had begun studying Yoga in prison through a correspondence course offered by Swami Omkarananda. Also, for years, he had been

studying Sri Gurudev's books—which he ordered from the Integral Yoga Distribution Catalog (he even knew by name some of the ashramites who worked in Distribution because he spoke to them on the phone from time to time). And Greg even had a spiritual name, Devdas, which he invited me to use. What's more, Devdas told me that many prisoners in this facility joined religious communities, whose members—Christian, Jewish, Muslim, Native American, Buddhist, Hindu—met one evening a week. Devdas, himself, belonged to the Buckingham Monastic Community, which had been founded by a Buddhist prisoner some ten years back. Members of this group considered themselves to be monastics, and, while they studied Yoga and Eastern philosophy, their focus was ecumenical, with members coming from various religions and backgrounds. Suddenly, the environment did not seem quite so alien to me. Yoga

and writing, two interests that have been an integral part of my life for many years.

Ever since childhood, I have loved to write and to read good writing. The students in the fiction-writing class shared my interest in and my love of literature. Moreover, I discovered that these men were, in fact, excellent writers and quite professional, some having already been published. One man, who wrote riveting short stories (crime stories!), mentioned that his mom was a published poet and had been the first woman professor emeritus in the Virginia community college system.

All the men were grateful for the writing class, for it gave them an opportunity not only to express themselves through writing, but also to meet regularly with others who had similar interests and talents. They also loved having the opportunity to communicate directly with someone from outside the prison. That their new instructor was a woman boosted their enthusiasm, adding a touch of femininity to

the harsh, often cruel world of an all-male maximum security prison.

Although some were a bit shy, all the students were friendly, serious about writing, and eager to make me feel comfortable. (As the weeks went by, the men became very protective, giving me big-brotherly inside information so that I had some deeper insights into prison life.) As we came to the end of our first class together, Devdas invited me to attend a Monday evening meeting of the Buckingham Monastic Community. You can imagine how curious I was at this point.

The Buckingham Monastic Community

A few days later, I was on my way to the first of many gatherings that I was to attend of the Buckingham Monastic Community. As I neared the classroom where

the group met, I became aware of a familiar fragrance: frankincense. I began to feel at home. (I soon learned that the burning of incense was not

allowed, but it appeared at almost every meeting, even with the guard patrolling past and peering curiously into the room.. One of the men, hid tiny pieces of incense in a medicine vial and carried it in his pocket as though it were the most precious thing on earth.)

This night, there were about eight men in the group. Devdas jumped up excitedly to greet me, and he introduced me to the others, all of whom greeted me warmly. During the evening, I learned that, a while back, an acquaintance, a former Yogaville resident, had taught accounting in the prison college program and that he occasionally attended Buckingham Monastic Community meetings, leading meditation and Hatha Yoga sessions. I also discovered that not only Devdas, but two other men had studied Yoga, including Sri Gurudev's teachings, for many years. One man, Vishnudas, had been a close disciple of a well-known spiritual teacher. He had studied Raja and Jnana Yoga and had practiced Bhakti Yoga for

many years, knew many mantras, chants and prayers (in Sanskrit) by heart, and had been doing vigorous *sadhana* [spiritual practice] regularly for many years.

Vishnudas told me, in fact, that before coming to prison, he had been the director of a spiritual retreat center in the countryside outside of Washington, D.C. At some point, some young mischief-makers from the city began to come to the center to vandalize, smashing cars and destroying property. Vishnudas' neighbor advised him to keep a gun to scare away the trespassers. Frustrated after a while, unfortunately, Vishnudas took his neighbor's advice.

The vandals came again. Ignoring Vishnudas' verbal warnings, their behavior became increasingly menacing. Vishnudas decided to get the gun. Brandishing the weapon, he ordered the group of three or four young people to leave his property. They refused to leave, and one young man walked toward Vishnudas as though to take away the gun. Fearing for his life, Vishnudas fired. According to him, he intended merely to wound the boy.

Sadly, the boy died. And even though Vishnudas, himself, took the boy to the hospital and pleaded self-defense, the boys' friends contradicted his story, and Vishnudas was convicted of murder.

Vishnudas has been in prison for about thirteen years, and during this time, he has had two near-death experiences, experiences that have compelled him to dedicate his life to the study and practice of Yoga and the *sanatana dharma* (eternal philosophy) and to share his knowledge with other incarcerated seekers.

Although Vishnudas told me about his background, during my year's time in the prison, I never asked any of the men about the nature of their convictions. In this connection, I preferred to live in the golden

present. If there was to be any judgment on my part, I wanted to judge from my own experience. Of course, I knew that I had to use common sense. I had to remember that probably all of these men had, at least at one time, lost control, going over the line, so to speak, giving over to violence and inappropriate behavior. But I also knew that most of us, whether in this lifetime or another, had harbored violent thoughts and, no doubt, had performed acts that were less than loving. How many of us could honestly say that we had never been guilty of perpetrating physical or mental harm to someone or something?

In any case, ostensibly, I came to *teach* something to these men, but, really, I always

felt like a student.

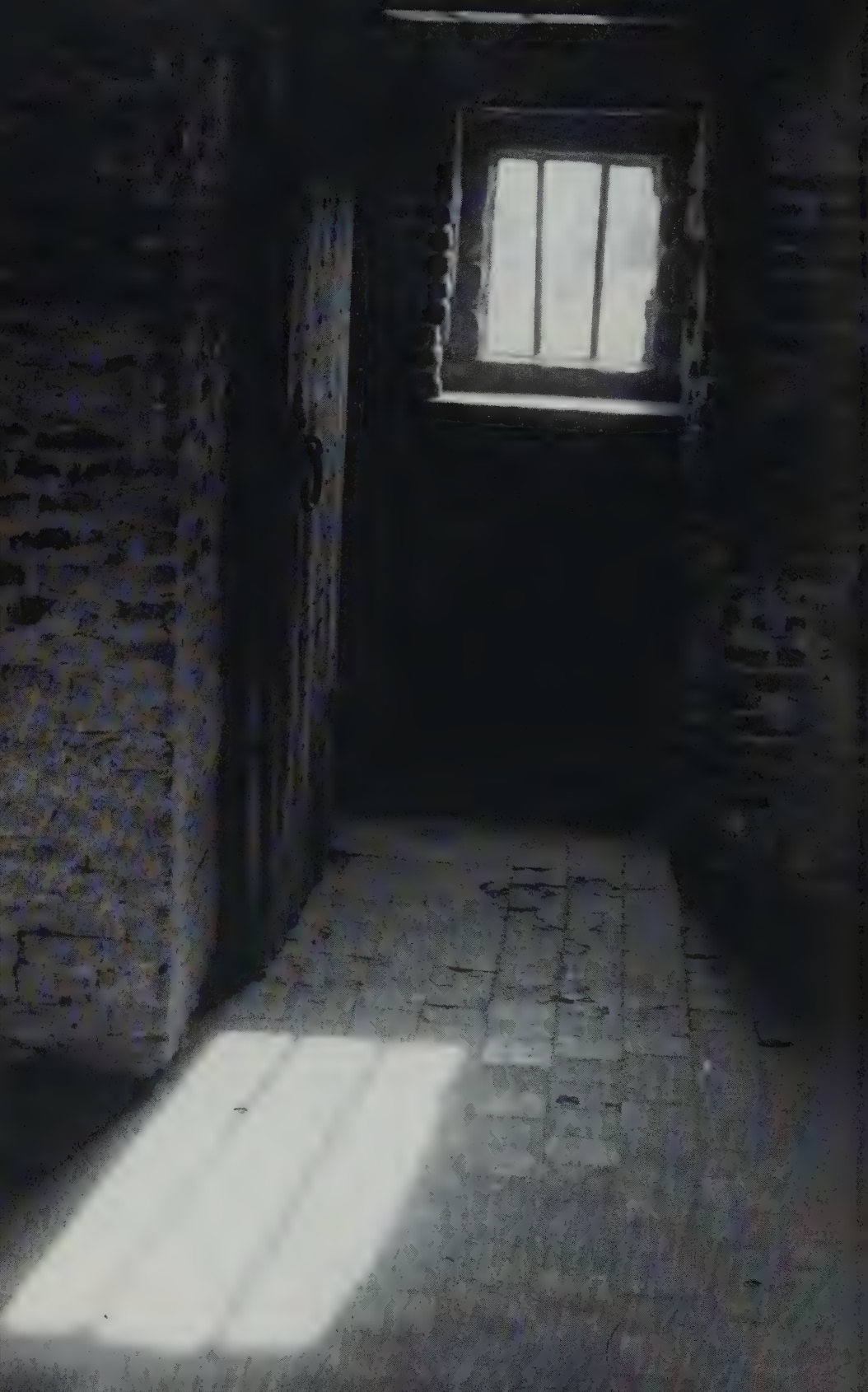
This was a world of its own, a world where I was a tourist. Like a tourist, I held certain opinions and had preconceptions, surely, but I also felt open to the new experience one had when traveling in a foreign land. These men had journeyed

into realms that, perhaps, I couldn't even imagine. They had horrible stories to tell, yes, of dysfunctional families and self-hatred, drug-taking and alcoholism; but they also had wonderful stories to relate of heroism in the military—in the Gulf war, for example—of supportive and loving families and friends, and of their strong faith in God. Many of their stories were utterly inspiring. For example, the story told to me by Mohandas.

Mohandas was a gentle, soft spoken man, probably in his early forties who had read most of Sri Gurudev's books, loved Master Sivananda and other spiritual masters, and had been studying all the branches of Yoga for the past twenty-four years—in prison.

Mohandas told me that Yoga had completely changed his life. This time, my curiosity got the better of me, so I asked him how he came to practice Yoga in prison. He related the following story.

Continued on page 28



Poems from Prison

*The following poems were written by members of the
Buckingham Correction Center's fiction-writing class.*

I Count it Sin

*I count it sin to sit amid these walls closed down upon me.
They do not purge me—do not oust the guilt that reigns my soul,
And, thus, in comfort, I flagellate this wretched mess who writes
Of pain, of hate, of guilt, of me. And thinks of insanity.*

*T'was years ago I was myself a virtuous but simple fool,
Holding title to naught but issue and mate, a querulous one.
I closed my eyes, and lit my fuse, silently mesmerized
To see perdition acutely dealt offsprung my hand so cruel.*

*“Please stop.” Oh God, my will's not mine, a fire doth burn inside,
But damn and hell, I care not now, the treasure is mine to rape.
This war raged years with little consent, with little to stand before me.
A touch of madness? She complies. Maybe I'll try suicide.*

*The day did come, decide did I, for prison my home to be.
My God, His answer? Me to stay behind these bars and rot.
Do I decay? Deteriorate? With death my soul to find?
I misunderstood! I did not hear; my Friend said I was Free!*

—R. H. McDonald



Poems from Prison

Sonnet

Life, the supreme gift, consciousness, being.

Total control, with all of one's free will.

Absolute thought, and the means for seeing,

Though when granted, is it forced on a soul?

Who knows which entity is paired with flesh.

Who knows which heart will pound with true power.

And, haven't we the right to give ours back,

Even if ungraciousness is deemed wrong?

Surely, a privilege not asked for.

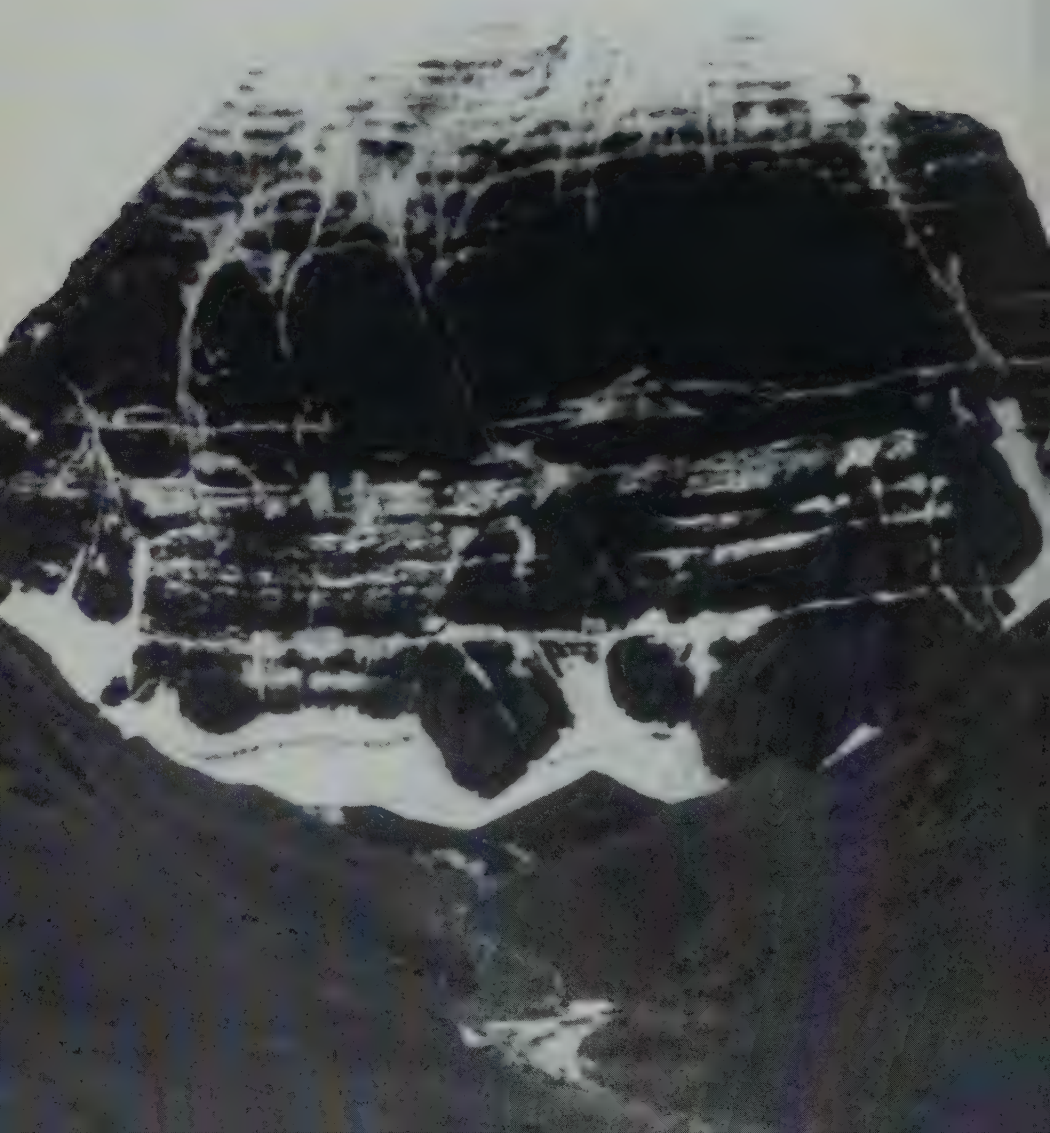
Living this life's nothing less than a chore!

When peace is a wish, sorrow prevails.

But, when it's over, and you're aged, old and grey,

Does one long for rebirth, that very first day?

—Scott Hill



Poems from Prison

The Sacred Mountain

The sacred mountain:

*A treeless bulge crowned by an Irish cloak
of fog
Stands before a procession of thousands—
Some barefoot & somber,
Their ascent a steady march past jagged
boulders
And olive green herbage.
Others descend confidently,
Nodding as they pass quietly
To those yet to pay homage.*

*All night. All morning.
All Sunday—the last in July—
Pilgrims have climbed laboriously
Keeping this, their annual observation,
In pious perpetuity.*

*Deep in his soul, a man wills his feet upward,
Demands obedience from depleted limbs.
Deep in her eyes a woman announces her
devotion,
Shields her apprehension—
Will she reach her goal?*

*Immutable pale stones
Gnarled, insidious, emphatic,
Persuade the weak,
Taunt the mediocre,
Challenge the hardy.*

*A month it was,
Four lengthy weeks,
The Patron Saint to whom this
Memorial achievement is dedicated
Fasted unswervingly
To find that which can only be found
By such a taxing endeavor.
Day in, Day out
Nothing to eat.
Only to think.*

*Only to suffer.
Only to desire.
The top.
The pinnacle.
The highest point.*

*It is found!
Freedom from the torment of hell.
Attainment of triumph.
Dispatch of obligation.
Man revels in his pain
Woman closes her eyes in joy
There is no more struggle!*

*Years of waiting,
Months of preparing,
Days of anticipation
Culminate in this ecstasy.
Now time approaches
To end this apex of emotion
And descend.*

*To the north of Connemara
The region is wild and beautiful;
Isolated, simply a treasure
The land gives life to its people
With fields of ebullient rhododendrons
Painted in showy pinks, purples and whites.*

*To this the people wish to return,
To earth and comfortable reality.
But it's to telephones & taxis,
To traffic & twilight,
Never to see this region untamed.*

*Life is a journey.
To travel its curious paths,
Neglecting the various summit's rewards,
Simply to cry against the stones
Cuts short the lesson learned here today.*

—by unnamed author

Mohandas said that when he was incarcerated, he was so aggressive that he had to be placed in solitary confinement. He became even more wild, like a caged animal, and he felt a particular animosity toward the guard assigned to his cell. He really hated that guard. And, before long, he made up his mind to murder that guard. He wrote to a friend, asking him to get a weapon into the prison. Mohandas waited, completely focused on killing the guard; and, one day, he received a book in the mail from his "friend." He opened the book, and, in the center of the book, there it was—a knife! He couldn't wait to use it. He was so excited. He'd probably kill the guard the next day.

In the meantime, Mohandas sat down on his bed to relax. In the past, he had loved to read, but he hadn't read anything in a long time. So, he glanced over at the book that had contained the knife, and he began browsing through it. It was a book about Yoga. Somehow, it caught his interest, and after four or five hours of reading, Mohandas fell asleep. When he awoke, he felt like a different person. He thought about the knife and, much to his surprise, he had absolutely no desire to use it, no urge to kill the guard. What's more, he felt strangely peaceful. That feeling has remained with him for twenty-four years. As he told us in one of our gatherings, Yoga had transformed him completely.

I recently got the news that Mohandas has been transferred to a minimum security prison. I'll always remember how, at the Monastic Community meetings, he sat quietly doing *japa* (repetition of a mantra) with the *mala* (rosary beads) that never left him. And I'll never forget the meditations and the Hatha Yoga sessions, and all the times we spent together watching videotapes of Sri Gurudev's *satsangs* (spiritual gathering). After the first tape, the men begged me to bring one every week. I began to realize that I was a member of a spiritual community, a prison *sangha*!

When the Student is Ready, the Master Appears

Interestingly, when the students in the fiction-writing class heard about these meetings, one by one, nearly all of them joined the Buckingham Monastic Community. They all seemed to thirst for spiritual community, for ecumenical discussions, and for the Yoga teachings and practices. I can just see their joyful expressions whenever I brought them books donated by the ashram and by our Distribution Department.

Then came the time when some of the men asked me whether I thought Sri Gurudev might be able to come to visit. I suggested that they send him an invitation. They wrote the invitation with great care, making sure that it was as perfectly written as could be. They were overjoyed when Gurudev accepted the invitation, and, immediately, with great joy and enthusiasm, they began to plan the event.

The group wanted Gurudev's visit with them to be just like a Yogaville *satsang*. I described the typical *satsang* format, and the men took care of every-

thing else. They wrote questions on index cards, chose the nicest room, put up flyers announcing the program, set up a special chair and a nice glass of water for Gurudev. After several cancellations

due to unforeseen circumstances (we continually reminded ourselves of Gurudev's adage: *if you make no appointments, you don't experience any dis-appointments*), the long-awaited evening finally arrived.

All the writing class students came, all the Buckingham Monastic Community members were there, many other inmates attended, and the principal of the prison school was there, too. In honor of Gurudev, one man read a lovely poem set to music. And just like at our regular *satsangs*, Gurudev was presented with a set of index cards that contained questions for him to answer. (Those questions and Gurudev's answers are reproduced here in the article entitled "In the Drama, Let us all Play.")

**I began to realize that
I was a member of a
spiritual community,
a prison sangha!**

Needless to say, everyone fell in love with Gurudev. After the talk, all the men came up to meet him, and I was so happy and proud to introduce Gurudev to all my friends. Many of the men asked Gurudev for his autograph; some asked him to sign one of his books, others had nothing for him to sign except their caps! Of course, Gurudev lovingly complied.

Afterwards, the men said that they would love for Gurudev to return. One young man had begun studying Yoga, and after a few weeks, questioned me about mantra initiation, something that deeply interested him. And the principal asked me to invite Gurudev to come again to speak—any day, any time, day or night, he said. What's more, he planned to publicize widely Gurudev's next talk and to make it available to more inmates, as well as to the prison staff.

As I said in the first paragraph of this essay, I am truly grateful for having been given the golden opportunity to serve in the prison community and to see so directly, in a population shunned by much of society, the transformative power of Yoga—not only working on the prisoners, but on me as well.

For example, I shall always remember the time when I led the Monastic Community in silent meditation. The feeling of

peace was so powerful that it cut right through any fear I had of sitting in the dark, the door shut, with a group of men whose dreadful actions would make the hardest soul shudder. And the time that I taught deep relaxation, when my heart opened so wide it almost burst as I watched convicted criminals relaxing on the floor, looking as peaceful, innocent, and beautiful as newborn babies. Then, there was the party that the men made for me, where they brought the healthiest snacks that were available in the canteen, snacks that would be appropriate for a yogi (including herbal tea). Finally, I shall never forget the love and respect that shone from the eyes of some of America's most troubled citizens as Gurudev assured them that they could have freedom, inner freedom, in whatever situation they found themselves, whether inside a prison or out on the street.

In conclusion, if you have some free time to serve in a prison, whether it be teaching Yoga, teaching an academic subject, volunteering as part of a spiritual group, or volunteering in a particular program, give yourself that golden opportunity. Partake of that miraculous law of nature whereby when you give of yourself, you get back ten-fold. Om Shanthi. ■

Born Free

You are ever free. Born free. Why do people feel the need to have "free time" or vacation time? Whatever you do, you are doing it freely if you have the right attitude. A true spiritual seeker should not discriminate between "free" days and "work" days. Learn to play even while you work. Work is worship. Work is play.

Have fun always. You should never be feeling tense or that you are working so hard that you need a vacation. Let your vacation be simply a change of work. Real freedom is enjoying whatever you do.

The whole of life is a drama. You are watching a continuous, constant, unending movie. In that process, if you want to go out on a day off and see a movie going through a projector, go ahead and do it. It's a change of activity, that's all. Whatever you do, play your part well and enjoy it.

—Sri Gurudev

Hatha Yoga and Cerebral Palsy

by Swami Suddhananda

Reprinted from the Integral Yoga Teachers' Association Newsletter



The Problem:

Shanthi Fjord-Levy took Integral Yoga Teacher Training between her junior and senior years of high school. At the age of 17, she began teaching her first

class to her fellow students in high school. It was quite a challenge for her to shift from the role of peer to the role of teacher and back again.

Adding to the challenge, was one student with Cerebral Palsy. This student experienced physical problems with the asanas. She had trouble with her balance, strained and was out of breath during the Sun Salutation, and had difficulty getting down to the floor and back up again. She frequently spoke during the class, which was somewhat disruptive to the flow and made it difficult for the other students to focus. She had resistance to being corrected, even when she was straining, and seemed to be hurting herself. She tended to keep her eyes open and to fidget during deep relaxation and had trouble relaxing her muscles.

As a good teacher, Shanthi was concerned. She wondered, "Can I handle this? Could my student hurt herself in the class? Should I even let her continue to take the class?"

First and foremost, Hatha Yoga cannot hurt a student with Cerebral Palsy.

The Integral Yoga Teachers' Association consulted with Swami Suddhananda, who has years of experience as a yoga teacher and social worker. In addition, Suddhanandaji herself has Cerebral Palsy.

Swami Suddhananda's Advice:

Cerebral Palsy is caused during or immediately after birth by a lack of oxygen to the brain, or by a blow to the head. The person with Cerebral Palsy will have stiff or floppy limbs, sometimes both. Physical pain is constant, and muscle spasms are common. He or she may have difficulty speaking. Generally, intelligence and sensitivity to others are well above average.

I have Spastic Cerebral Palsy and have been practicing yoga for twenty-two years. I have adapted the Hatha Yoga poses to my body's limited abilities, and—with regular practice—I have continued to gain physical benefits and inner peace.

Hatha Yoga is very helpful. Some of the benefits, specifically for the person with Cerebral Palsy, are: relaxation of stiff muscles, pain reduction, decrease in joint swelling, and gradual increase in range of motion.

I'd like to give a few suggestions for Shanthi and any other teachers whose students have Cerebral Palsy.

First and foremost, Hatha Yoga cannot hurt a student with Cerebral Palsy. In order to move stiff limbs, most people with CP are already over-using their muscles, so it's almost impossible to introduce muscle strain.

The limb will lock into place and become immobile before it is strained. Because of this, it is extra important for students with CP to relax into the poses. They will tend to do the poses with the same over-straining that they use for most movements. I would gently suggest that they go into a pose as far as they can (they will do this anyway) and then consciously do a little less. For example: On Arddha Salabhasana, the Half Locust, they might—with great strain—lift the legs four inches off the floor. Let them do that, then suggest that they lower the legs to one inch from the floor.

Have the student with CP hold the poses for perhaps thirty or fewer seconds. They will get more benefit from less time in the pose, because the muscles are already over-worked. The automatic muscle fatigue that happens to an able-bodied person does not happen to a person with CP. The muscle will continue to work, even though it's fatigued. It may take a while for them to know what "comfortable" is. Patience is the password here.

Encourage the students to listen to their bodies and do only what feels comfortable. If a particular pose is not possible, I would teach the students how to visualize themselves in the pose, explaining the similar benefit of visualization.

In deep relaxation, do not have the student tense the muscles; because, if they do this, they will stay tense. Instead, have them mentally relax the muscles. In my experience, mental deep relaxation provided the first time in my life that my muscles approached a relaxed state.

Regarding correction, it is important to know that any student with a long-term disability has experienced rejection because of their disability. By the time they have been disabled for five years, they have been rejected hundreds and hundreds of times. It

is easy to interpret correction as rejection. This is, needless to say, very painful for both student and teacher. Therefore, I suggest correcting the student privately after class, spending a few moments with each of the points I've mentioned, demonstrating as needed.

Finally, trust students who have a disability to find their own adaptations. If they have been doing Hatha before they come to your class, talk with them about their practice and what they have found helpful. If you see that in certain poses the elbows stick out or the feet aren't together, or that the knees are bent when they would normally be straight, don't say, "The knee should be straight." Instead, ask (again alone with the student),

"Can you straighten your knee?" It may seem a small point, but, the student is painfully aware of what he or she can't do. If you request something impos-

sible for your student with CP, she or he will likely strain trying to do it "right"—erasing the benefit you want to impart.

I have found the breathing practices to be the most helpful, and they can be done even when the body is in great pain. Meditation, of course, calms the mind and allows the peaceful spirit to shine forth.

It's a bit more work to teach students with a disability, but the benefit they receive and the service you are doing could be much greater than for a person who is able-bodied. It's pretty amazing to go to a Hatha class and relax for the first time (my experience), and it's very freeing to learn how to nurture a body that society has rejected. Self esteem blossoms. The spirit is free to come to the fore. This is the service you will be offering.

The Results:

After receiving Suddhanandaji's excellent guidance, Shanthi spoke with her student who had Cerebral Palsy. She explained that there should not be any feeling of competition

Encourage the students to listen to their bodies and do only what feels comfortable.

in the class and that this student should not try to model her body on any of the other students. Rather, she should do things at her own pace and within her own capabilities and try to go inward, instead of keeping her focus outside. During this time, Shanthi also decided to completely avoid correcting this student, since it was obvious that correction was also contributing to her inability to relax.

This strategy made an enormous difference in the behavior and progress of the student. What seemed to make the biggest difference to her was to hear that it was not necessary to compete. She became, after a time, more open to being corrected, could

perform the Sun Salutation without difficulty, and kept her eyes closed during relaxation. She now no longer speaks out at inappropriate times during class; and, although she still has some problems with balance, she is generally greatly improved. ■

If you have questions about general issues or specific students dealing with Cerebral Palsy, please feel free to call or write:

Swami Suddhananda
Satchidananda Ashram
Buckingham, VA 23921
(804) 969-3121

PRANIC HEALING

by Sri Swami Satchidananda

Yoga brings health. When good health comes, ill health goes. And one of the most important practices to do this is pranayama (the yogic breathing practices). In *pranayama* you are literally drinking gallons and gallons and gallons of vitality. *Prana* means vitality through the breath. That's the best tonic, and it's free; you don't have to buy it. That builds up your confidence, your physical and mental strength.

With Yoga you can develop immunity. By proper breathing you can charge your system with vitality and become immune to any disease. You don't have to fall into the clutches of "influenza" because you allowed it to "influence" you. A good yogi need not be afraid of anything.

The Lord created you. He didn't create you just to be frightened by all these little—even invisible—germs, which the doctors say frighten us more than even the visible enemies. Every cell of your system can be fortified. Let every cell be a soldier in your system. We have a great battalion in us, a defensive system. God has given it to us; nature has built that into us.

Yoga and Health

Working with Special Children

by Sonia Sumar

From the introduction to Yoga for the Special Child



I began to practice yoga during my last year of college in Nilopolis, near my home town of Nova Iguaçu, in the state of Rio de Janeiro, Brazil. My goal was not just better

health. On a deeper level, I was hoping to realize some of the mental and psychological benefits that I had recently read about in a book on yoga. These benefits include mindfulness, concentration, emotional balance, and ultimately peace of mind and happiness. The results of my yoga practice were soon forthcoming: I began to experience a heightened degree of mental clarity and a new sense of physical and emotional well-being.

In February 1972, the birth of my second daughter, Roberta, finally prompted me to enroll in a yoga school and begin a course of practical instruction that would last for several years. Roberta was born with Down Syndrome, a genetic disorder characterized by below-average intelligence and certain physical anomalies. I now began to practice yoga not just for myself, but primarily for Roberta, searching for a key that would

unlock the door to a condition considered incurable by medical science.

My work with Roberta began in a way quite natural for the two of us. It was partly experimental and partly intuitive. I did not deviate from traditional yoga teachings but utilized and adapted those practices and postures that suited Roberta's particular needs. As our rapport and mutual understanding grew, I began to see improvements in her motor coordination, physical strength, and intelligence. Inspired by my success with Roberta, I continued to work with her daily. Her personality and character were developing in a way that was nothing short of amazing. Seeing the new direction my life was taking, I decided to become a yoga teacher.

Several years later, I began to teach yoga at a special education school and became acquainted with many of the parents and teachers there. Even before I

I did not deviate from traditional yoga teachings but utilized and adapted those practices and postures that suited Roberta's particular needs.

opened my own yoga school in January of 1980, I was already receiving telephone calls and letters from parents of learning and developmentally disabled children.

Disheartened by the lack of support from doctors and other health care professionals, many parents turned to me as their only hope for an alternative, nonsurgical ap-

proach to their children's problems. Since I had already experienced many of these difficulties myself, I was now in a position to help others. I decided to open my own yoga school.

For the past sixteen years, I have continued to operate my yoga school in Belo Horizonte, often traveling to other states in Brazil and abroad for workshops and conferences. In 1983, Ground Press of Brazil published the first edition of my book *Yoga for the Special Child*. A second edition was published in 1985, and a third in 1994. My purpose in writing this book was to share my experience as a mother and to chronicle the story of my daughter's life, as well as to provide the history and methods of my therapeutic work with other special children.

At our yoga school, we begin working with the special child on an individual basis. In general, the younger the child, the greater the restorative effects of yoga will be. When the special student reaches a certain degree of development, he or she is encouraged to join a children's yoga class. As progress continues, the student may enter an adult class. The majority of my special students have

Down Syndrome; however, I have also used yoga as a therapy for children with cerebral palsy, microcephaly, Prader Willi Syndrome, Cat's Cry Syndrome, and learning disabilities.

Our style of yoga is extremely gentle and safe. It requires no special equipment other than a thick towel or blanket to cushion the floor during the practice of yoga postures and relaxation techniques. Parents, teachers, physical education instructors and physical therapists can employ these methods at home, at school, or in

private therapy sessions.

All our remedial yoga classes follow the same basic outline. The teacher chooses one of several different yoga routines, depending on the age of the child and the degree of motor impairment. Each routine corresponds to a particular phase, of stage, in the child's development.

During my twenty-two years of working with learning and developmentally disabled children, I have seen many so-called "hopeless" cases respond to the stimulus of a properly designed and executed remedial yoga program. However, there first needs to be a strong conviction on the parents' part that their child has the potential to improve. Sometimes this may seem difficult, especially in the face of opposition and prejudice, but it is an essential ingredient to the success of the program.

By letting go of our fears and negativity, and learning to see the best in ourselves and others, we can provide a powerful impetus for positive change.

It is through this ability to go beyond preconceived notions and external appearances that we can transform our lives and those of our children. May all the parents of special children develop this abil-

ity, and may they and their children experience true peace and happiness. ■

Sonia (Sivakami) Sumar is a devotee of Sri Swami Satchidananda. She teaches in the United States, as well as in South America. The first English language edition of her book Yoga for the Special Child will be available this summer. For further information about her workshops and publications, contact: Yoga for the Special Child, Route 1, Box 1532, Buckingham, VA 23921. Telephone: (804) 969-2668.

Yoga for the Special Child

by Sonia Sumar

A therapeutic approach for infants and children.

The first book of its kind:

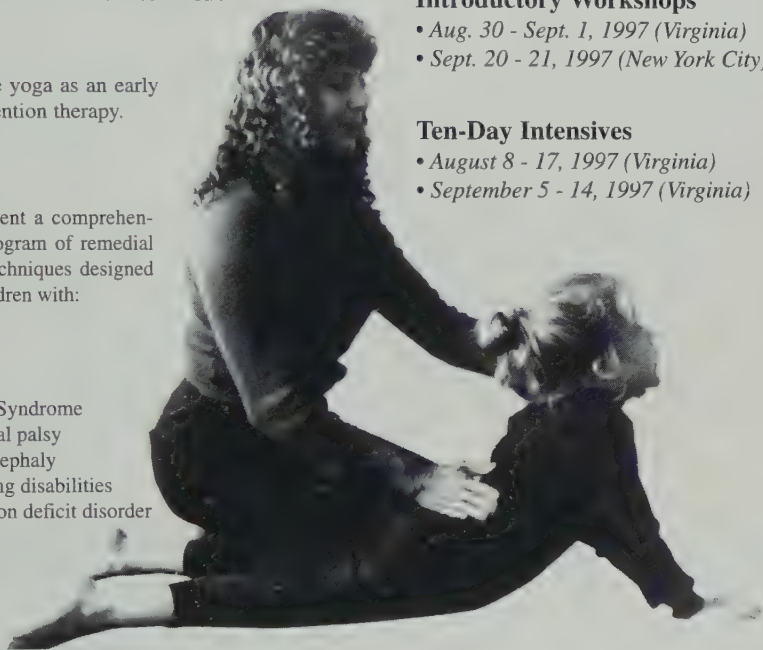
- To use yoga as an early intervention therapy.
- To present a comprehensive program of remedial yoga techniques designed for children with:
 - Down Syndrome
 - Cerebral palsy
 - Microcephaly
 - Learning disabilities
 - Attention deficit disorder

Introductory Workshops

- Aug. 30 - Sept. 1, 1997 (Virginia)
- Sept. 20 - 21, 1997 (New York City)

Ten-Day Intensives

- August 8 - 17, 1997 (Virginia)
- September 5 - 14, 1997 (Virginia)



For more information contact: **Yoga for the Special Child**
Route 1, Box 1559, Buckingham, VA 23921

Phone: (804) 969-2668

E-mail: specialyoga@poboxes.com

Integral Yoga Highlights

Toronto

On November 15, 1996, Sri Gurudev arrived in Toronto and was welcomed by the members of Universal Satchidananda Society of All Religion – Canada (USSTAR – Canada). This visit was long-awaited by the Sri Lankan community in the Toronto area, and it was realized by the tireless efforts of the president of USSTAR – Canada, Mr. Vyra Karunanathan. Since his childhood in Sri Lanka, Mr. Karunanathan has been a devotee of Sri Gurudev.

On November 16, Sri Gurudev attended the Religious and Cultural Program (sponsored by USSTAR) in the city of Scarborough, just outside Toronto. The Prime Minister of Canada; Michael Harris, the premier of Ontario; and Frank Faubert, the Mayor of Scarborough, all sent Sri Gurudev their messages containing warmest greetings of welcome and best wishes for the 82nd birthday of Sri Gurudev. In recognition of Gurudev's great service for world peace and religious harmony, they all expressed the importance of his work and offered tributes:

Prime Minister: "I am delighted to convey my warmest greetings to everyone participating in the conference hosted by the Universal Satchidananda Society of All Religion – Canada. I would also like to welcome the Reverend Swami Satchidananda, who has traveled to Canada to attend this event.

"Canadians take great pride in celebrating our individuality, and at the same time, are unified by our shared ideals and values. . . This gathering provides you with an opportunity to honor your faith and promote understanding through the affirmation of tradition. . . Please accept my best wishes for a most enjoyable and successful assembly."

Premier Harris: "A special welcome goes to your spiritual leader, Reverend Swami Satchidananda Maharaj, who is visiting

Ontario to attend the religious conference and to celebrate his 82nd birthday. Through his efforts, the Reverend has enriched the lives of many individuals as they have been drawn toward social, moral, and spiritual regeneration. . . Please accept my best wishes for the success of the Society's conference, and for a memorable visit by your Reverend. I hope that everyone will be left with a greater understanding of, and respect for, all people."

Mayor Faubert: "Allow me to welcome to our city the Reverend Swami Satchidananda Maharaj and to send him congratulations on the occasion of his 82nd birthday. This anniversary is not only a milestone but an opportunity to reflect on a lifetime of memories. In the case of Reverend Swami Satchidananda Maharaj, it is a lifetime devoted to the cause of religious harmony around the world."

For the conference, about 500 people—mostly of Sri Lankan descent—gathered to be in the presence of Sri Gurudev and to hear him speak on "Religious Unity and Future Generations." After the heartfelt welcoming speech and the Canadian anthem (sung by the students of Kalaikovil College of Music and Dance) Sri Gurudev opened the program by lighting the traditional oil lamp.

Krishna Holt, a longtime devotee, who lives in Toronto, offered a welcoming speech. Abira Karunanathan, the daughter of Mr. Karunanathan, gave a moving invocation, "Lotus Prayer." The first part of the program concluded with a speech by Balasingam Thambiah, the vice president of USSTAR – Canada.

During the second part of the program, Sri Gurudev spoke on *sanathana dharma*, the ancient truth. He talked about Hinduism as an ocean into which many rivers of different names flow and become one. Speaking in English and often engaging

the audience in Tamil, he talked about the spiritual oneness of all.

Other distinguished guest speakers included Mr. Muhammad Saleen Shikh, President of the Islamic Education and Information Exchange; Reverend Father Joseph A. Karunaharar; Mr. Deo Kernaham, Vice President of the Canadian Council of Hindus; Reverend Canon J. Francis Xavier of the Anglican Church of Canada, Past President of the World Council of Religions; and Mr. Michael Kerr, Director of Keruna Buddhist Society of Canada.

The inspiring talks were followed by a lively cultural program, which was highlighted by the beautiful Bharat Natyam dances of the students from Kalaikkovil College of Music and Dance. A special devotional song composed for Sri Gurudev was sung by renowned singer Innisai Venthar Pon Sunderlingam, who was accompanied by his excellent group of musicians.

The next morning, the celebration of Sri Gurudev's birthday began with the "Devotees' Meeting," with Uthayakaren Thurairajah, Secretary for USSTAR – Canada, presiding. Various speeches were given in Tamil to about 800 people. The *pada puja* was done with deep devotion by Mr. Karunanathan, assisted by Ramachadran Thalayasingam. Many in the

audience had known Sri Gurudev as long as 40 years ago in Jaffna. They expressed that they were so grateful and moved to be in his presence and to receive the blessing of *pada puja*. The atmosphere of deepest reverence and devotion filled the entire hall. Hundreds lined up to prostrate at his feet at the end of the puja. All 800 guests and more were offered a special luncheon by USSTAR – Canada, in honor of Sri Gurudev's birthday.

Later Sri Gurudev spoke lovingly of many from Sri Lanka who came to tell him their stories of receiving mantra initiation and spiritual names from him so many years ago. As there were so many people from Jaffna who knew him, Sri Gurudev said at one point, "The whole of Jaffna is here!"

This conference gave an opportunity to the Sri Lankan community around the Toronto area to be in Sri Gurudev's presence again after so many years and to receive his teachings and blessings. The success of the event was due to the devotion and reverence the devotees kept in their hearts for all these years, as well as to the most dedicated services of Mr. Karunanathan, Mr. Thurairaja, and Mr. Thalayasingam—the main organizers. Mr. Karunanathan and his family hosted Sri Gurudev so lovingly and graciously and made it a particularly wonderful visit.

—Swami Dayananda Ma



Mr. and Mrs. Karunanathan and children, Avira and Vishnu, with Sri Gurudev and Swami Dayananda

California

On January 6, Sri Gurudev arrived at Los Angeles International airport and was greeted by several longtime devotees—including Nalani Greene, Sumitra Taylor and her mother, Barbra; Deepa and Param, and Radha Herstein. A limousine carried Gurudev to the home of actress Laura Dern, and there he was graciously hosted for several days. During his stay, a group of Laura's friends and business associates came to meet Sri Gurudev and receive his blessings. Among them were actor Jeff Goldblum and musician/singer Melissa Ethridge.

Gurudev gave a beautiful satsang, reminding everyone in the group that in our daily lives—just as an actor remains detached from the character he or she is playing in order to play the part well—in order to maintain peace of mind, we should not identify with our egos. Instead, we should identify with our true Self, the God within us.

Afterward, everyone commented on how they enjoyed being with Sri Gurudev. They liked the way he spoke—with such humor, warmth, and wisdom—about the ordinary aspects of life as well as the sublime. In particular, they seemed inspired by how nonjudgemental he was.

Later in the week, Sri Gurudev accommodated the wishes of longtime devotee Sandy Harilela, from Hong Kong, to stay in her lovely Los Angeles home.

On January 9th, Peter and Lynda (Tara) Guber—the head of Mandalay Pictures—held a private luncheon in Gurudev's honor at their beautiful "Yoga House," a small yoga studio on their Bel Aire Estate. Sri Gurudev was the first spiritual dignitary invited to officially bless their new studio and give satsang there.

Fifteen dignitaries in the entertainment industry were invited to the vegetarian luncheon with Sri Gurudev. Among them were Danny Halstad, Oliver Stone's producing partner; Larry Murphy, CEO at Disney Studio; Jane Semel, CEO at Warner Brothers; Doug Wick, CEO at Mandalay Pictures; and Sandy Gallin, manager for many stars in-

cluding Dolly Parton and Michael Jackson.

Following the luncheon, the guests were invited to retire to a small meditation room where Sri Gurudev led them in a beautiful meditation. For some, this was their first meditation experience.

The Los Angeles Integral Yoga Center sponsored a public lecture by Sri Gurudev on Friday evening, January 10, at the St. Augustine by the Sea Episcopal Church in Santa Monica. The Church was filled to capacity with approximately 500 people. It was a grand reunion with many longtime devotees, in addition to the many people who were new to yoga.

Sri Gurudev arrived at the lecture with Laura Dern and Producer/Director Alexander Payne. Singer/composer/musician John Stewart served as emcee for the first part of the program, opening with a song tribute to Gurudev. John then introduced composer Michael Masser, who offered a medley of original theme songs from various films.

Artist Peter Max and actress Sally Kirkland, who have both been associated with Sri Gurudev since his early days in the United States, gave beautiful tributes. They talked about Gurudev's impact on and inspiration in their lives. Sally read an original poem.

Actress Diane Ladd took over as emcee and introduced her daughter Laura Dern, who spoke about how much Sri Gurudev has helped her personal and professional life. Musician and devotee Siva Fiske sang his song "The Guru in You" before Diane introduced Sri Gurudev and invited him to speak.

Among other topics, Gurudev spoke about how to find balance in times of change—the keys: realizing that everything changes and getting in touch with the unchanging peace within.

A standing ovation followed Gurudev's talk before he led everyone in meditation.

Leaving the church, Sri Gurudev turned to Alexander. His eyes sparkled mischievously as he asked the director, "So, was it an award winning performance?" Alexander's reply: "Absolutely!" ■

—Nirmala Devi Heriza

Give Your Children An Education They Will Be Proud Of.



Your children deserve the best. Give them the advantage of an education that combines academics with high cultural and moral values and prepares them to face life with confidence and a sense of self worth.

Satchidananda Jothi Nikethan, under the guidance of Swami Satchidanandaji, imparts education of a high order with emphasis on ethical values. Satchidananda Jothi Nikethan is a secular, co-educational, fully-accredited, residential public school and is located in the foothills of the Nilgiri mountains at Kallar, near Coimbatore, India.

The school combines the latest advances in teaching methodology with a highly personalized approach to education. The emphasis is on individual attention and remedial/enrichment classes. Spacious classrooms, computer and video aided teaching, a well-stocked library, and modern teaching methods all add to the pupils' experience.

As a residential school, Satchidananda Jothi Nikethan has dormitories that are of international standards—with boys and girls housed separately. Well-balanced, nutritious vegetarian cuisine is provided. In all ways it will be a home away from home for the children.

SATCHIDANANDA JOTHI NIKETHAN

Kallar P.O., Mettupalayam, Coimbatore Dist. PIN-641 305, India

Registration for Admission Open for Classes IV, V and VI

(Only 30 students will be admitted for each class.)

For a registration form and prospectus,
send a check or money order for \$10 (USD) to the order of "SAYVA" to:

**Satchidananda Jothi Nikethan
Satchidananda Ashram**

Route 1, Box 1720
Buckingham, Virginia 23921 U.S.A.

*"We want to rise above the mind and
see the Self or the soul clearly."
-Sri Gurudev*

**INTEGRAL YOGA
INSTITUTE**

227 W. 13 St.
New York, NY 10011
(212) 929-0586

*"The world is created by our own minds.
What we think, we see outside."
-Sri Gurudev*

**INTEGRAL YOGA
TEACHING CENTER**

200 W. 72 St.
New York, NY 10023
(212) 721-4000

*"Samadhi means that your mind
comes to a well-balanced state.
The mind is pure."
-Sri Gurudev*

LUCKY JEWELERS
5136 Dronningens Gade QQ.
(Main St) St. Thomas,
U.S. Virgin Islands 00802
(809) 776-2049

*"You are the pure Self,
the image of God."
-Sri Gurudev*

**INTEGRAL YOGA
NATURAL FOODS**

229 W. 13 St.
New York, NY 10011
(212) 243-2642

*"Have fun always."
-Sri Gurudev*

**INTEGRAL YOGA
NATURAL FOODS**
923 Preston Avenue
Charlottesville, VA 22903
(804) 293-4111

THE GENEROUS CONTRIBUTIONS OF THESE SPONSORS

*"The person is a real potentate
who has conquered the mind."
-Sri Swami Sivananda*

**SURREY
INTERNATIONAL
NATURAL FOODS**
85 Ridge Road
North Arlington, NJ 07032

*"When the mind is fully focused in the
mantra, it forgets all other thoughts."
-Sri Gurudev*

**CHITRA
PUBLICATIONS**
2 Public Ave.
Montrose, PA 18801
(717) 278-1984

*"God didn't create anything
without any use."
-Sri Gurudev*

**INTEGRAL YOGA
TEACHING CENTER**
Chicago - Rockford, IL
(815) 637-4409

*"Whatever you do,
play your part well and enjoy it."
-Sri Gurudev*

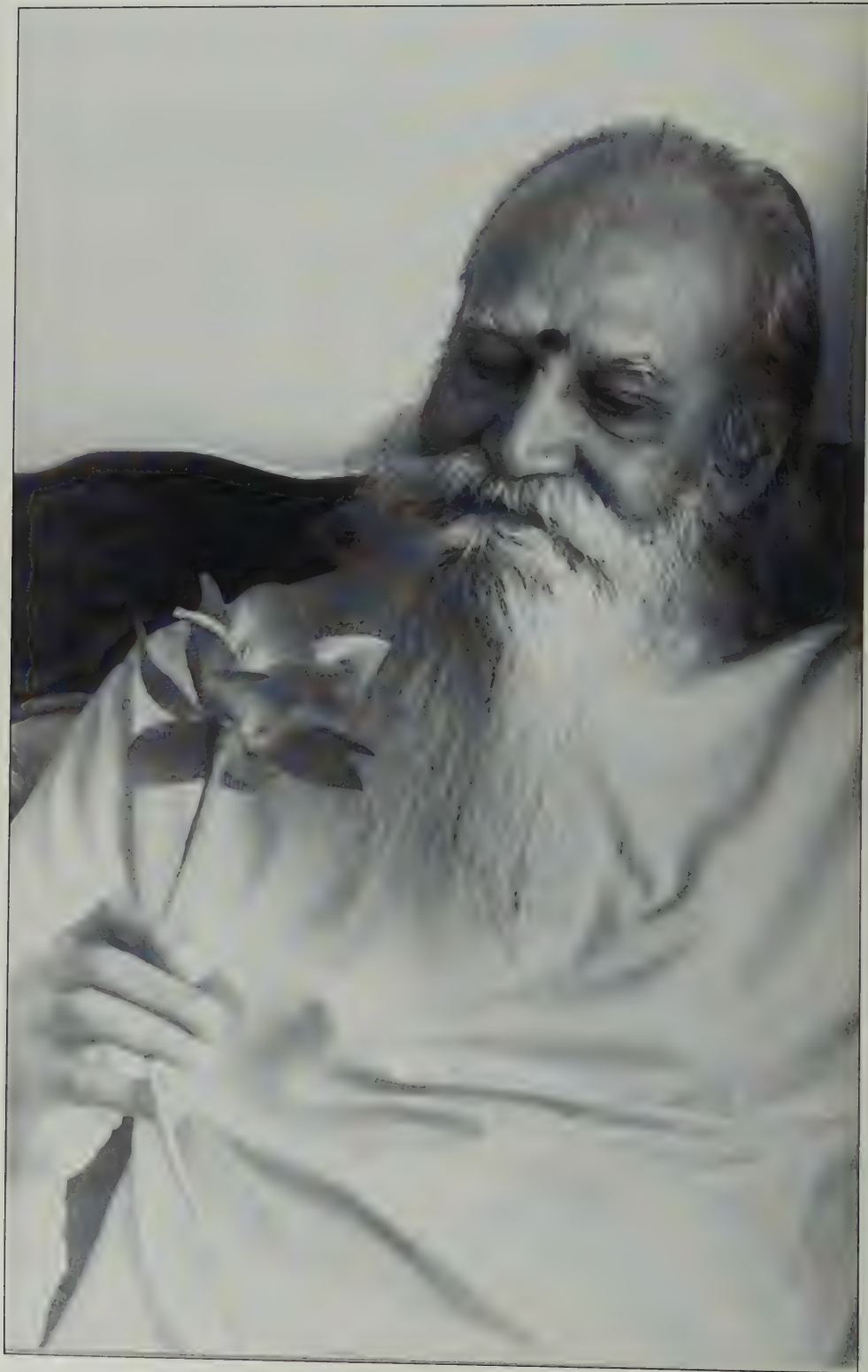
**INTEGRAL YOGA
DISTRIBUTION**
Buckingham, VA 23921
(804) 969-1049

INTEGRAL YOGA INSTITUTE
770 Dolores St.
San Francisco, CA 94110
(415) 821-1117

**YOGAVILLE FEDERAL
CREDIT UNION**
Buckingham, VA 23921
(804) 969-3121

INTEGRAL YOGA INSTITUTE
3206 Douglassdale Rd.
Richmond, VA 23221
(804) 355-1008

**LIGHT OF LOTUS
GLASSWORKS**
Rt. 1, Box 109
Dillwyn, VA 23936





DONATION & PLEDGE FORM

Integral Yoga® International



I would like to support the following projects of Integral Yoga International and Satchidananda Ashram by enclosing a donation as indicated:

- ☐ **LOTUS**
Light Of Truth Universal Shrine _____
- ☐ **Satchidananda Ashram**
Growth & Development _____
- ☐ **Yogaville Vidyalayam**
Yogaville school system for children _____
- ☐ **Integral Yoga Publications**
Publication of books and the Integral Yoga Magazine _____
- ☐ **Charitable Projects in India**
Social, educational, and medical services in India _____

My total donation is \$ _____

I wish to pledge \$ _____ to be sent in # _____ installments
as follows _____.

I wish to make my donation by: ☐ VISA ☐ MasterCard

Card # _____ Exp. Date _____

Signature _____ Amount \$ _____

Name _____

Address _____

City _____ State _____ Zip _____

Phone (Home) _____ (Work) _____

PLEASE MAKE YOUR CHECKS PAYABLE TO:

"Satchidananda Ashram – Yogaville"

A non-profit religious organization. All contributions are tax-deductible.

PLEASE MAIL TO:

Satchidananda Ashram – Yogaville, Att: Treasurer, Buckingham, VA 23921

OR CALL:

(804) 969-3121 or outside of Virginia (800) 858-YOGA.

THANK YOU FOR YOUR SUPPORT. OM SHANTHI

SATCHIDANANDA ASHRAMS

VIRGINIA, U.S.A.: Yogaville, Buckingham 23921 (804) 969-3121
SRI LANKA: Satchidananda Thapovanam, No.73 Tekawatte, Tennekumbura, Kandy OP-22392

INTEGRAL YOGA® INSTITUTES* AND CENTERS

CALIFORNIA

614 De La Vista, Santa Barbara 93103-2209 (805) 966-3653
 2507 A 20th St, Santa Monica 90405 (310) 452-5815
 770 Dolores St., San Francisco 94110* (415) 821-1117

COLORADO

2123 Austrian Way, Colorado Springs 80919 (719) 548-8769

HAWAII

PO Box 2300, Kihei 96753 (808) 879-9324

ILLINOIS

1720 W. Farwell, Lincolnwood 60646 (847) 677-8071
 595 Wicklow, Deerfield 60015 (708) 317-YOGA
 1519 Kingsley Drive, Machesney Park 61115 (815) 637-4409

MASSACHUSETTS

447 Massasoit Rd., Worcester 01604 (800) 280-YOGA

NEW HAMPSHIRE

155 McKinley Rd., Portsmouth 03801 (603) 433-7266
 44 Foliage Way, Rindge 03461 (603) 899-YOGA

NEW JERSEY

21-03 Maple Avenue, Fair Lawn 07410* (201) 796-7585
 119 S. First Ave., Apt. B, Highland Park 08904 (908) 545-7050

NEW YORK

227 W. 13th St., New York 10011* (212) 929-0586
 200 W. 72nd St, #41, New York 10023 (212) 721-4000

OHIO

1085 Bryden Rd., Columbus 43205 (614) 252-0827

TEXAS

4307 N. Westberry, San Antonio 78228* (210) 434-1738

VIRGINIA

3206 Douglasdale Rd., Richmond 23221* (804) 355-1008
 1841 Elkins Circle, Virginia Beach 23456 (804) 468-9531

WASHINGTON, D.C. area

1705 Preston Rd., Alexandria, VA 22302 (703) 998-0813

WASHINGTON (State)

2118 N.E. 61st St., Seattle 98115 (206) 527-0975
 7651 S. Seatchet Head Rd., Clinton 98236 (206) 221-3735

AUSTRALIA

Gelantipy Rd., Buchan, Victoria 3885 (051) 550-275

BELGIUM

16 Ogentroostlaan, Overijse B-3090 (32) 2-657-2210
 Kerkstraat 22, 9308 Gyzegem
 Rijsenbergstraat, 262, 9000 Gent (32) 9-220-8172

BERMUDA

21 Cheriton Lane, Pembroke HM02 809-236-2228
 P. O. Box 2853, Hamilton HMLX (414) 295-3355

BRAZIL

R. Juventino Dias, 225-Mangabeiras, Belo Horizonte 30-210-310 225-5212/5709 (031)

CANADA

5425 Park Ave., Montreal, Quebec H2V 4G9* (514) 271-1633
 R.R. #1, Roblin, Ontario K0K 2W0 (613) 388-2446
 4149 Jefton Crescent, Mississauga, Ontario L5L 1Z2 (416) 820-5804
 1393 Lakeshore Rd, Sarnia, Ontario N7S 3M3 (519) 542-5470

ENGLAND

Shanthi Kutir, 2 Church Rise, Ryton, Tyne & Wear NE40 3DW 091 413 4425

FRANCE

6 Allee Des Ormeaux, 37540 Saint-Cyr 47-4117-32
 35 Rue de Trevisse, 75009 Paris* 47-70-9825
 14 Rue Coli, Fontenay-Sous-Bois 94120* 1-48-75-20 60

GIBRALTAR

P.O. Box 180, Gibraltar Fax (350)-77579 Tel. (350)-78579 or 72362

INDIA

86 W. Samandan Rd., West R.S. Puram, Coimbatore Tamil Nadu 641002 (91) 422-432 651

NIGERIA

Box 2106, Diobu, Port Harcourt, Rivers State (84) 335-501

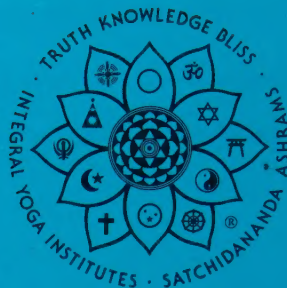
SPAIN

C. San Jose 10, Pere De Ribes, 08810 Barcelona (34) 3-896-3910

SRI LANKA

"Arulaham" Udduvil, East Chunnakam
 "Arulaham" 46 Wayman Rd., Jaffna





Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, Raja Yoga leads ultimately to the state of samadhi, or super-consciousness.

Japa Yoga

The concentrated repetition of a mantram, a sound vibration representing an aspect of the Divine, leading to awareness of and attunement to this vibration.

Hatha Yoga

Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas) to purify and strengthen the body and mind.

Karma Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Sri Swami Satchidananda